

The dolefull Fall
Lewis of Kellys
ANDREW SALL,
Leeds A Oct^o 1871

JESUIT
OF THE
FOURTH VOW,

*From the Roman Catholick Apostolick
faith;*

Lamented by his Constant Friend ; with an
open rebuking of his Imbracing the
Confession , Contained in the
xxxix. Articles of the Church
of England.



Superiorum permisso. 1674.

07-104

THE
RE CANT A T I O N
OR
ANDREW SALL,
A
J E S U I T
OF THE
FOURTH VOW;
(Who had taught Divinity Eighteen years in Spain)
MADE IN
S. JOHNS Church in Cashel in
I R E L A N D,
Before the most reverend Father in GOD,
THO: Lord Arch-Bishop of that Diocese:
M A Y 17th. 1674.

Attested by the Secretary of the said ArchBishop.



Hereas I Andrew Sall,
have been born and
bred in the Com-
munion of the Ro-

* 2 man

an Catholick Church, followed a Religious life, and compleated my courses of Philosophy and Divinity in Colledges of the Order of Iesus in Spain, and was employed in teaching the said Faculties many years; I acknowledge, that since (by occasion of this Function) I applyed my self to a stricter Inquiry and Examining of Matters: And by frequent reading of the *Holy Scripture*, *Fathers*, *Councils*, and *Histories* of the *Church*, my Knowledge was furthered, and my Judgment ripened: I begun to doubt of the Truth of several *Articles*, introduced by the use and authority of the *Roman Church*, repugnant to

to Human Reason, and not warranted by Divine Writ; as *Transubstantiation*, *Indulgences*, *Purgatory*, *Veneration of Images*, &c. yet smothered my Scruples; partly fearing the severity of that Country against Opposers of their Tenets, partly amused with a Supposition, That the *Church* and *Pope of Rome* were *infallible*, in their *Decrees* touching *Faith*, and so might stand with *security* to their *Declarations*. But having arrived in this Country, Disputed often and closely of *Religion* with several Persons, eminent in Learning and Integrity; but principally with the Most Reverend Father in God (and

mine truly in *Christ* by the *Gospel*)
His Grace *The Lord Arch-Bis-*
hop of Cashell, present ; who
mindful of the Duty of a good
Pastour, did procure to bring into
his *Fold* this straying *Sheep*, with
unspeakable Constancy, and in-
defatigable Charity ; suffering,
for Six years of continual battery,
my obstinate Resistance, until at
last, by means of his solid *Doctrine*,
and of the *Example* of his pious
and upright *Life* (to the Glory
of G O D be I permitted to say
thus much here) the L O R D
was pleased to give me a more
clear sight of the *Errours* I was in :
yet a full Assent I delayed to
give ; partly fearing that the
weak-

weaknes I feeled may be of my Capacity , rather than of the Cause I maintained, partly frighted with the Confusion and Dangers I conceived might wait upon my *deserting* of the Romish Communion , and so betook my self to a most diligent study of the Case, leaving no stone unmoved , for to quiet the trouble of my Conscience , reading with indifferent Eyes the best *VVriters* on both sides , and though I hartily wished , to find the Cause I hitherto maintain'd justified , for not to run into the terrible inconveniency which Human Considerations represented unto me in a *Change* ; yet assisted by *Divine Grace* , and

taking for Rule of my *Actions*, the Service and *VVill* of God, and the Interest of Eternity, I resolved constantly to adhere unto the Party, which with better ground would render me secure of this higher *Emolument*. When being in these Considerations, suddenly issued out our Sovereign Lord the King's Proclamation for *Banishing* the Roman-Clergy : wherewith I saw my self betwixt two extremities, either to continue further in the Country with my *Ambiguitie*s, in disobedience to my Sovereign's Command, or to go into Spain, and there be forced to Preach and practice *Doctrines* my Conscience did not approve of ; and

and so for a speedy Resolution ;
 after earnest *Prayer* to God for
 the assistance of his *Divine light* ,
 in so weighty a Matter , I penned
 down for better Consideration
 the *Reasons* I did hear , read , and
 conceive against . The *Romish-*
Tenets Controvertcd , I did also
 carefully peruse , and seriously re-
 flect upon the *xxxix. Articles* ,
Canons , and *Liturgy* of the Church
 of *England* : and all considered
 well , I did conclude the Way of
 the *Church of England* to be *safer*
 for my *Salvation* , then that of the
Roman Church .

Wherefore I resolved to de-
 clare , as I do hereby seriously
 and in my heart , without any
 * 5 Equi-

Equivocation or mental Reservation , in the presence of God and this Congregation , Declare , that I do give my full and free Assent to the xxxix. Articles of the Church of England , for Holy and Wise , and grounded upon the infallible Word of God ; acknowledging the Romish-Tenets against them to be *false* and *superstitious* , especially that of *Transubstantiation* , as forcing upon Christians a belief of *monstrous Miracles* , repugnant to *Human Reason* , and not grounded upon *Divine testimony* , nor necessary either for verifying Christ's Words in the Institution of this blessed Sacrament ; or for the effects of it :

Nor

Not for verifying the Words ,
 whereas Christ saith in the like
 tenour , that He is a *true Vine*
 without real alteration either in
 his *Person* , or in the *Vine* ; nor
 for the *Effects* of the *Holy Sacra-
 ment* , Christ being able to annex
 unto the *Receiving of Bread and
 VVine* , what *Spiritual Graces* he
 pleaseth , without *alteration of the
 Elements* ; as he doth afford the
 spiritual Grace of *Regeneration* in
 the Waters of *Baptisme* , without
 alteration in the *substance of the
 VWater*.

And least an *Imagination* of
 some *temporal* or *sinistrous* inten-
 tion in this my Declaration , u-
 pon the present *Conjuncture* ,
 may

may hinder the Spiritual benefit which Souls may reap by it, I have grave Testimonies to shew , and did already shew them to my renowned Lord the Arch-Bishop's Grace, which assureth I did enjoy in *Spain* (and may now enjoy with more advantage , going thither upon the Account I was to go) such degree of Honour and Commodity, as possibly I may not expect elsewhere ; so as looking upon a Voyage thither (continuing my former Profession) nothing occurr'd to my mind but *Honour* , *Applause* and *Pleasure* ; and turning my eyes upon my present Resolutions, moun-

mountains of Crosses and Dan-
gers did fright me : But in this
perplexity I haue chosen rather
to suffer *Crosses* here, with satis-
faction of *Conscience*, than to
enjoy *Honours* that other way,
accompanied with the tortures
of a *checking Conscience*, and the
unworthiness of a *dissembling*
Life.

Wherefore I humbly beseech
your Grace, that I may be ad-
mitted into the Communion of
this *Church*, and that I may be
absolved for my so long conti-
nuance in *Errorr*, resisting the
powerful *Calling of God*; which
granted, I hope, by the Grace
of Almighty God assisting me,
that

(o)

that I shall never withdraw my
self. For further confirmation of
all this, I have hereunto subscri-
bed my Name,

ANDREW SALL

Copia vera Examinate eum
Original. per me

Carolum Robinson.

THE

THE
A U T H O R
TO THE
R E A D E R.



Hundred to one,
you'll be inquiring,
who is the Au-
thor : but what
need you care for
that, can not you feed on a dish
of partridges unless you know who
kild them ? there were many
profitable Books written by *Ano-*
nimi, let it satisfy you that I haue
reason to conceal my name. The
Substance of the worke is the
thing

To the Reader.

thing to be examined by you, to know the Author matters nothing.

I desire not, that ~~Abi, 2..~~ read my writings, such, as believe not in God, can make no benefit of Godly things; for my part I make more Esteem of Pagan, that adores stocks, and stones, thinking there is a Deity in them, then of ~~Abhites~~. Neither is it my ayme that Mahometans or Jewes read this worke; the first not believing Christ to be the Sonn of God, (though they hold him to be a holy Prophet and borne of a Virgin) the other believe not the Mesias

is

The Author to the Reader.

is yet come whose Fathers Crucify'd him, when hee was borne and came among them , and made Evident by wonders and miracles , that hee was the true Sonne of God : and the now living Jewes as blinde and obstinate as theire Fathers , tred theire stepps spitting on the Crucifix and whipping it in theire Chambers, and stobbing with poyniards the *H. Sacrament* with horrour and extream Malice , wherof there are Many Authentique Histories.

My wish is this Book be onely read by Roman Catholicks, and by Protestants ; the first will likely be well satisfyed with

** this

The Author to the Reader.

this my endevours ; and from the protestant reader I only pray, that hee will be pleased with atention and without prejudging to read all , and after to speak with God alone about the state of his owne Soule , and what Religion hee will Chuse for his eternall salvation.

The argument I doe not handle Scholaſtically conceiving not that the better way to haue my ſence rightly understood ; I am for the way of fact decla- reing ingeniously what happen'd in England upon the comming in of both Religions ; what kinde of men were instrumentall in bringing them in ; what theire man-

The Author to the Reader.

manners, vertues or vices; who of them were of Sanctity, and who not; who of them wrought Miracles, which are Evident signes of true Religion, which was brought into all Kingdoms Countrys and Provinces by Sanctity, and Miracles.

I deny what Sall falling from his faith (who gave me the occasion of writing) affirms, to witt. *That the Roman Catholick Religion is repugnant to humaine reason.* It were to make Religion fabulous and foolish, to say it is contrary to wisdome and reason, for what can be oppositt to wisdome and reason, but folly and fables? As Scripture (by which

The Author to the Reader.

soly many Protestants will haue Religion try'd excluding tradition even Apostolicall it selfe, though it be *Verbum Dei non Scriptum* ; is the Word of God supernaturall written in paper with the hands of his holy scribes by Revelation ; so is Reason Gods naturall Word, and Gods truth written by his owne hand in our soules : *Signatum est supernos Lumen vultus tui Domine*. Doth not all this prove a great agreeableness between Religion and reason, whereby is clearly evinced that Religion is not repugnant to humaine Reason.

Haue not Pagan Philosophers even by the light of reason without

The Author to the Reader.

without any other teaching perceived in many things what is honest , and what dishonest , what just , and what unjust , what vertue , what vice ? this is that light in mans soule , which S. Basill calls : *Iudicium quoddam naturale per quod ab iniquis bona facile discernimus.* And S. Augustin accounted soe much of reason , that hee said : *Recta ratio virtus est.* And if Caluins Authority were worth any thing he says : *Semen Religiosum est in mente humana.* But I pray you heare S. Paul telling you , the Philosophers were unexcusable for not hauing made the right use , they could , and should haue made of the know-

* * 3 ledg

Bas.
homi-
lia ad
popu-
lum.

S. Aug.
de util.
cre-
dendo
Cap.

13.

The Author to the Reader.

ledg they had of God , by the
^{Rom.} ~~ad~~ light of reason. Because , ^{Cap. I.} faith
hee , whereas they knew God they
haue not glorify'd him as God , or
given thanks : but are become vaine
in theire cogitation and theire foolish
hart hath bin darckned. How have
these Philosophers knowne God ?
not by faith ; but by the light of
reason , and knowing him soe ,
they should have (as the Apostle
teaches) glorify'd him as God .

I shew in this Book the num-
ber of Catholick *Arch-Bishops* ,
that sate upon the Chaire of Can-
terbury to haue bin sixty one ;
many of these haue bin nobly
borne , and many of them very
learned and vertuous. (twelve
have

The Author to the Reader.

hant bin canonized saints. Your
number of Protestant Arch-Bishops
have not (as I think) bin aboue
six, as Parker, VVhitgift, Grindal,
Branckfort, Abots, Laud, and Shel-
don, all of them lowly born, and
as wee heare meanly Learned,
of their vertues wee heard Little.
And could those few and less
learned and vertuous know more
of Gods verity, and holy will,
then soe many Eminent Catholick
Arch-Bishops? what in Gods
name would make any man
think soe.

You had fifty two Catholick
Monarchs of England Kings,
and Queens. (I speake nothing
here of seventy small Kings,

The Author to the Reader.

when England was devided into seven Kingdoms) many of these haue bin of the Gallantest Princes in Christendome, as Egbert that first reduced England to a Monarchy, Ina, Edgar, Canut, William the conquerour, Henry the second, Edward the third, Henry the fifth, and Henry the seventh; many of them vertuous, and Godly Princes, and som of them acknowledged for Saints by all the Church of God: the Protestants have had but five in all, the first a Child of nine yetars (*Edward the sixth*) the Second, a Woeman (*Queen Elizabeth*) a Cruell a woeman, who put to death *Queen Mary of Scot-*

The Author to the Reader.

Scotland the present Kings great
Grandmother (which was an o-
pen Murther and soe Esteemed
by all the world) as alsoe in the
tyme of her raigne 200. *Priests*
and Religious men soly for theire
Religion ; *A woeman druncken* ^{Apoc.}
of the blood of Saints, and of the ^{Cap.} _{17.}
blood of the martyrs of Iesus.
A woeman , fitter for Brauery
then devotion ; thee other three,
King James a lerned and wise
Prince; his Sonne Charles, a sober
and good King ; the last our pre-
sent Souveraigne King Charles
the second , of him let those speak
that shall survive him. But certain
it is, Protestant Historians will not

The Author to the Reader.

preferr those Protestant Princes, in
virtue , valor , glorious attempts ,
and magnificence to the Catho-
lick Princes.

To speak of both Religions,
Catholick and Prorestant , and
which of them is safest for salva-
tion.I offer you here a remarkable
reflexion , and consideration , as
thus ; Ask of the Mahometan, the
Jew , and of the Scismatick Chri-
stians , as the Ruthenians, Arme-
nians , and all of the Greeck
Church , yea and of the Luthe-
rans , and Calvinists that disagree
among themselves , which is the
best and safest Religion; they will
all say , after their owne , the Ro-

man

The Author to the Reader.

man is the safest, which is an Evi-
dent Judgment, that the Roman is
the safest of all, much like that the
grave Judges gave for the *Lace-*
demonians, when all the Provinces
of Greece claimed for the Palm
and praise in the glorious victory
they obtained against the Per-
sians. Those excellent Judges,
before whome the cause was
brought, demanded of every one
of them, whome they thought to
have deserued best after themsel-
ues; and all answering, that the
Lacedemonians; the wise Judges
gave sentence, that indeed the
Lacedemonians had deserued best
of all the praise and glory of all, in
that

The Author to the Reader.

that victory. In the same kinde
and for the same reason the Ro-
mish Religion preferr'd by all af-
ter themselves , before all others,
is realy to be preferred to all as
the best and safest.

I will here make an end, reque-
sting you my protestant Reader
to lay aside passion , and read the
contents of this little worke.
(*Sall's confutation*) with as great
diligence as you can for your
owne good ; if you are a Zealous
Protestant , you will doe soe , for
of those I found many so great
frinds of truth , as they would
change theire owne Religion , if
they were once perswaded it were
not

The Author to the Reader.

not true; and some of them I haue known, that after diligent searching out for truth in Religion, and finding it, (where it was to be found) in the Roman Catholick Church, Imbraced our Religion, and after all theire life tyme bestow'd sincerely all paynes and care for the Conversion of theire once Bretheren in Protestanisme.

I neuer esteemed, or loved men cold in theire owne Religion, (some I haue knowne of that kinde Catholicks, and Protestants, who tuned theire faith to the tymes, and wordly respects.) I haue bine aquainted with som zealous, learned Protestants and good mo-
rall

The Author to the Reader.

ral men , with those I willingly conferr'd , and haue been deare to some of them. One there was a Protestant Arch-Deacon of the Dioces I liu'd in, hee had alsoe a temporall estate , and was Rector or parson of a great Parish of som thousands of soules , wherin I had care of the Catholick soules; of all those hee had but a few to looke unto, scarce a dozen besides his owne family , the sharing between us was , that hee had the flees, and I the flock , and soe farr wee were from Enuying one another , that wee joy'd in any thing, that happend well to each other : hee was one of the best morall
men

The Anthor to the Reader.

men I haue ever knowne, a milde; courteous and mercifull person. It was my good luck (and truly agreat pleasure) to haue found an occasion of doing a good , and great service to one of his Infants after his death , in the first yeare of the warrs, which I did (God is my wittnes) with all harty willingness, and I haue bin informed that the Mother then at *Dubblin* , (a wel bred Creature) hearing of my kindness to her Child said, that worthy Churchman, and my husband haue much loved one another , and hee hath shew'd his affection , by effect to the Child of the deceased : I pray God I may

not

Richard Jennings, Precentor of eightie
way Archdeacon of Fern from 1626 to
1639.

The Author to the Reader.

not dye before finding an occasion
of serving that frindly man , or
some one of his Relations. I
should be glad this little worke of
myne might fall into the hands of
such Protestants, as my deare frind
was. However it happens, I haue
this satisfaction , that my mynd is
to serve all men , of what Reli-
gion soeuer in the way of salva-
tion ; and even soe courteous
Reader Commending you to the
protection of the Allmighty.

*I remaine sincerely your humble
servant in Christ Iesus*

N.N.

THE

THE JUDGMENTS AND
APPROBATIONS OF A VENERABLE AND LEARNED PRELATE,
THREE PROFESSORS OF DIVINITY, AND A LICENTIATE, AND
BACHELOR OF THE SAME FACULTY, GIVEN OF THE BOOK INTITLED
THE DOLEFULL FALL OF ANDREW SALL, &c. IN THEIR LETTERS WRITTEN TO THE AUTHOR THEREOF.

Ad auctorem qui deploratissimum Saalii
Jesuitæ lapsum in Hæresim repa-
rare voluit.

 Absorptum me ac pane in tua
Sanpuinolenta Iphigenia vulne-
ribus consepultum gravissimus
deploratissimumque illum perdi-
tissimi Saali è Triumphalis So-
cietas Iesu curru lapsum exceptit è que meis
† matro-

APPROBATIONES.

In eorumque inserviappit admirationem; unde
tam praecipiti miserrimi viri casus statim
intulit, mutilatione mente & animo esse
convinco iudicavi. Habet tamen infelicissimus
ille homuncio, quo a lapsu erigatur, sanetur,
mentique reddatur, medicam modo tuam,
bonum misericordissime pacat manum, pro-
pinqutumque a te singularis medicaminis pocu-
lum, dum reliqua anteacta vita ei adhuc
supersint, non refugio epateare stomacho velit.
autem affirmare nec fideliter nec experio-
rem unquam reperiit medicum, nec a quo
presentius maloque eradicando aptius propi-
natur Aneidotum: in cuius confectione nullus
quamvis expertissimus desiderato ullum po-
terit ingrediens, quo deficiente ad Pris-
tanam Sanitasem facilius redire posse ille
suiser, querat ipse vel in calo sursum vel in-
ferno de orsum, vel etiam retroacta scruterur
facula; nullum suo perniciosissimo malo profli-
gando praestuprum suo porrigeret remedium
ad eo que ni ipse perditissimum malesuado am-
ma tortoribus manuum confessim missas:
conclamatum esse qui dubitet, & fratre illis
illis a seipso perdisca. Tu sane vir desiderio-
rum quidquid a quovis expectare posuit Deo.

C

A P P R O B A T I O N S.

¶ proximo facilius curius, executus es. boc
que constanti tibi poset esse solatio, quod
oleum. Et operam non sis omniaco perditur;
sacra enim scio etiam. sed huc uasitatis suum
proficiunt Antidotum. Et quis tu illud cha-
ritate confecceris, eadem re ad triumphalem
Iesu cursum, nudo nullus in posterum timen-
dus est casu, evitendum, displicique propria
nempe & proficissimo Saali destinanda de-
corandum corona. Amen occipit

Tuus tibi eternum devinctus,

P. O. D.

22. Apr. 1675.

Most honoured Lord.

I HAVE now at last to my own great
satisfaction (notwithstanding many
interruptions) exactly perused your
Lordships excellent book of a sorrow-
ful subject, rightly entitled *The Dolorful
Fall of Andrew Sall*, and find it all along,
worthy your Lordships pen, it is learn-
ed, strong, convincing, and (which
God certainly directed your hand to
write) so powerfully moving, that

A P P R O B A T I O N S.

it cannot but touch a harder heart, them this fallen Sall carries in his breasts gall'd (no doubt) with anguish, torment, and affliction. Honored Lord your zeal and paines spent upon this wretched Apostate will have an ample reward hereafter. I humbly kisse your Lordsp's hands and am ever

Most honoured Lord

*Your Lordsp's, most sincere and
faithfull Servant*

E. W.

12. May 1675.

The Judgment of a Prelate of Eminent Dignity.

My Lord,

I Have reade your Lordsp's. Booke which is undoubtedly an excellent good one, full of Piety and Learning sufficient to shew any one their errours, and although it should have no effect on that perverse Soule, I doubt

A P P R O B A T I O N S.

doubt not, but it will doe good to many others.

My Lord,

Your Lordships humble
servant P. H. N.

DOCEST NUNC EXPERIENTIA, quod olim monuit Apostolum, Haresim ut cancrum serpente. Inficit illa subtile veneno, non tantum vulnus ignatum, sed etiam letiora Ecclesia membra, quapropterquam à reliquo corpore praeceps sunt, pergunt etiamnum pestiferum virum spargere, quo secum incanus in interium trahunt. Sed prævida Dei cura novis morbis, nova etiam remedia opponit, suscitando spiritum ac zelum in vita Apostolicis, qui salutaribus scriptis ac monitis gliscenti errorum contagio strenue obfiant. Hoc singulari studio, atque industria praefat Author bujus operis, qui non tantum infamie Transfuga impia dogmata, fraudesque dislocuit, sed etiam primos Haresim Architectos suis coloribus depingit, eorumque malas artes ac calumnias omnium oculis accurasè exponit,

APPROBATIONES.

ne porrò innocuum Christi gregem in fraudem induant. Hinc ego divina gloria, & animarum saluti oportunum fore cœuso, si viri de sua Patria, & Ecclesia optime semper meriti, doctissimæ lucubrations in publicam lucem prodeant. Datum 27. Martij, 1675.

J.C. S. Th.
Professor.

Illustrissime ac Rme. Dne.

Gratias humillimè ago pro exemplari novi Operis impressi, quod Gratia vestra munificentia cum litteris ad me pervenit. Quoad meum de illo judicium, non possum sancè non probare singularem Authoris zelum ac eruditionem, qui plurimas de promit solidas, pias, ac convincingentes rationes, quibus non tantum ille Apostata, sed quilibet non perlinacissimus ab errore ad veritatem, cœcitatis ad lucem revocari posset et deberet. Munit quoque firmatique in furenum cœteros Fideles, ne fallaci aliorum exemplo, et errore a primava Fidei firmitate abducantur. Præstat denique partes omnes veritatem Apostolici Patoris, præbendo ovibus Christi Sal verâ Doctrinæ et sapientie, ne Salu infatuati corrupcione inficiantur.

R. B.

APPROBATIONS.

Rogabo diuinam bonitatem ut Ecclesia sua
ales pastores perpetuo prospiciat, et Gratia-
am vestram eidem diuinamente conseruet.

2. Maij, 1675.

Illustrissimæ ac Rmæ. Gratiae Tuæ
Servus in Christo humillimus

R. A.

Illustris. Reverendis. Dne.

Recepit & perlegi Librum vestrum con-
tra Sallum Apostatam magna voluptate,
opus doctrinæ & eximium. Invenient in eo
sapientes & viri Docti multa qua in vastis
voluminibus prævie legerunt, & nonnulla
plurimi, qua nunquam ante a viderunt. Plura
omitto qua in libri laude dicenda occurruer-
unt mihi summopere places. Vest: Illm. tam
sepe uti ipsorum Authorum Protestanticorum
attestacione ad eorundem sequaciumque con-
fusionem &c. Sum Illm. Dne. Illma: & Re-
verendissima D. V. obsequentiissimus famulus.

7. Maij, 1675.

J. O. S.

My ever honoured Lord.

I finde my selfe highly obliged for
the gift you sent mee your book
against the Apostata Sall. You send the
Ioseph of your old age to Egipt to recov-

APPROBATION.

ver your revolting bretheren who exercise the fury of their ignominious fall on their owne persons by spirituall selfe murther in deserting the Army of the liuing God to assist the Goliath that upbraids him; the heavens I hope will plentifully power downe blessings on your indeavour to convert that persecuting *Saul* to a Penitent Paule , to turne that deformed Serpent into an Araons rodd , which may flourish by repentance and plentifully feed in the house of our heavenly Father Rather then a prodigal child in a starving condition in the desert of heresy. Live long therfore our faithfull Jeremic to lament the common captiuitie , the pollution of our somtyme Glorious temple , the distruktion of sweet Sion , and the shamfull flight of *Sall* infatuated , who after many years travells desperatly cast himselfe out of the ship (which can be tossed but never overcome by the stormes of persecution without which there is noe safty) into the bottomlesse gulf of perdition &c.

Tony Lordships humble
23rd Aprill, 1675. SERVANT J. O. D.

**Fugam Saalis a sancta fide , Sacroque , in quo
vixit , ordine , dominant ,
redarguuntque Sanctus
Ambrosius & Ter-
tullianus.**

Magi periculi res est ,
si post Prophetarum
Oracula , post Apostolorum
Testimonia , post Martyrum
vulnera , veterem fidem quasi
novellam discutere præsumas ,
& post tam manifestos duces ,
in errore permaneas . Sanctus
Ambrosius de sanctis Nazario
& Celso .

Etiam de Olivæ nucleo
mitis & opimæ , & necessa-
tis

xix asper Oleaster oritur : E-
tiam de papavere ficus grati-
simæ & suavissimæ , vento-
sus & vanus Caprificus ex-
surgit.

Tertull. de præscript.



AM I-

I. CHAPTER.

A Distribution of the contents of this worke.



Sal tell us
what dom-
ineering
spirits of
Darknes,
what black
Tentation
hath draw-
ne you out
of the hou-
se of God.

O misguided soule ! thou hast forsaken
the Arke to drowne thy selfe in the de-
luge : harken unhappy man flying out
of the Temple , harken to God crying
upon thee. *Quid est , quod dilectus meus* Jerem.
fecit in domo mea scelera multa ? What cap. 11.
is it that my beloved , hath in my
House done much wickedness ? as if

A

God

God would say in a complaining way; what have I done to this man, that hee is become soe wicked and ungratefull? O Sall Apostolans a fide fecisti in domo Dei sceleram multam!

First. what sinn soe abominable; as Abjuration of holy faith; which is a spirituall rebellion, a treason against heaven, a separation from God eternally, a declared warre against the holy Trinity.

Secondly. Deserting your faith, without which there is noe salvation, you have damned your owne soule for all Eternity; And what doth it profit Matt. cap.16. a man, if hee game the whole world, and sustaine the damage of his soule, or what permutation shall a man give for his soule.

Thirdly. The scandall and occasion of sinn, you have given to the Catholick People deserting them in tyme of tryall and persecution, when they most needed constancy and good example in you and in all Churchmen of the Catholick Communion, is a
sinn

Sinn crying to heauen against you.
 woe be to the world by reason of scandall,
 and woe to that man by whome scandall
 cometh ; doth not Christ himselfe say ? Matt.
 Hee that shall scandalize one of those cap. 18.
 little ones , that believe in mee ; it is ex-
 pedient to him , that a milston be hanged a
 bout his neck , and that bee be drowned in
 the depth of the sea .

Sall read diligently the Scriptures ,
 and you shall finde noe sinn more fore-
 warned , more forbidden , more dete-
 sted , and more threatened then scan-
 dall , except Idolatry , woe be then to
 the Sall for having scandalized soe
 many thousands , to whome you have
 before brooken the bread of life , and
 preached holy Doctrin ; if but one of
 those shall forfiske the Catholick Reli-
 gion by your evill example , eternall
 woe will fall upon you : Thy errour
 is a stumbling block and tentation to the
 plaine simple People : In Ecclesia Dei vni-
 (saith a Father) tentatio est populi , er- cens .
 tor Magistri , & tanto major tentatio , quam- Lyria
 si ipso effet doctior , qui peccaret . In the nensis
 lib. ad .

*versus
propha-
nas no-
ritates
Feres.
cap. I:
p. 1.*

Church of God the Error of the Maister is a tentation to the People, and by soe much greater is the tentation, by how much the Maister, that gives the scandall, is the more learned. But my confidence is in amiable Iesu, that hee will in his mercy preserve those little ones, that know not soe much as you (those innocent souls.) *Tanquam frumentum in area sua,
e qua tu Sall superbia leui palea evolasti
carens pondere fortitudinis in fide.* As wheat in hu Barnflower, out of which Sall like light chaff of pride shou hast flowered alway wanting the weignt of fortitude in thy faith.

Look well about you straying lost man, and consider what you have done : you have fled away from the Camp of Israel to the tents of Philistim ; you have stayned (as much as in you lay) the fame and renowne of the Order of the Society of Iesu, you are the first of that Order, of our Country that ever fell : you have defamed your Nation, you have poluted the lland of Saints, (*qua hactenus carebat Monstru.*)

But

But such sliders back , and Apostata's
as you (and latly som others) will
make our holy Ilandian Africa : you have
in this your Apostacy dispised the
power of Allmighty God ; you have
belyed his truth ; you have againe
Crucify'd Jesus ; the Angells you have
made angry ; the Saints you have dis-
honoured ; and men you have offend-
ed and scandalized. *Dic ergo mihi iam
Sall hominum miseri me, si non feceris scelera
multa in domo Dei ?*

But whither glorying and boasting
in that which is your shame (your A-
postacy) (soe runs the rumor of you)
whither will you turne your face &
where will you hide your selfe from
the wrath of God ? where can you
 finde an azile of safty ? who will de-
fend you ? who will take your part in
the day of Extremity ? you are be-
come , (for which my hart is much
grived) *Indubium & fabula in gen-
tibus.*

Doe not say my words are bitter ,
it is your great sinn against heaven

A 3 makes

makes mee bitter and to quarrell with you ; for my custome hath beeene all my life , pacem habere cum hominibus , & cum viis bellum : I follow S. Augustins Rule ; Diligere homines , & interficere errores , naturam amare , & culpam odio habere , quia ea fadatur natura , quam homines amamus : Soe that my Anger against you at present is piety ? and shall pray to be soe understood in this whole tract or confutation of your flight from the Catholick side ; for how can I be longer a frind , to him , that is becom a declared Enemy to God and his Angels by a publick Abjuration of holy faith ?

In the first place , the manner of of abjuring your Religion (under the Tytle of a Recantion &c.) is vile and infamous ; could not you have performed this ungodly busyness in that Arch-Bishops Chamber (a work of darknes should have been Smoothered in silence and darkness) noe , but you must have used a solemnity in facie Ecclesie Protestantice , to have many witnessesse

nesses of your Ignominys ; would any man become bankroote (a great infamy to a Marchant) Publish his minde to the world ? If an incontinent woeman should put out in the Market-place a Declaration, that shee was to make sale of her body, soule, and honour, would not all of that sex cry upon her, a shame upon the strumpet , cause si non castre.

This much to the Tytle , of what Sall hath done , now to what was done , (the Ugly Abjuration) wherof much is to be said and spoken .

1. What drew Sall out of Gods House.

2. What guid led him the way.

3. Having forsaken the Carbolicke Religion , what Religion is bee become of .

4. Who are the Doctors bee bath pasted with ; and who they , bee bath now embraced .

5. What Company bath bee forsaken , and who are they bee sticks unto .

6. A discussion upon some principall parts of the Recantation .

The dolefull fall

7. Certaine adverstisements to said
Sall.

8. The Authors harty Exhortation unto
him for his speedy returning to his Mo-
ther the Roman Catolick Apostolick
Church.

Those poynts I will handle, as
briefly as the Importance. Of the
matter will require, and shall indeavour
by Gods blessing to give the pious and
indifferent Reader all rationall satis-
faction.

II. CHAPTR.

*Ad pri-
mum.* **T**O the first query. *What drew Sall
out of Gods House?*

Hee answers for himselfe, that hee
determined this change on a serious
examen and ponderation, hee had made
upon the XXXIX. Articles of the
Confession of the Church of England,
for the safty hee found in them for salva-
tion; heare himselfe speake in his Re-
cantaion. *After earnest prayer (faith hee)*

of Andrew Salt.

To God for the assistance of his Devine lights
in soe weighty a matter, I pen'd downe for
better consideration the reasons I did heare,
read, and conceiue against the Romish gen-
ets controveried; I did alsoe carefully pe-
ruse, and seriously reflect upon the XXXIX.
Articles, Canons, and Liturgie of the
Church of England, to be safer for my
salvation, then that of the Roman
Church.

You see gentle Reader this man
pretended feare of his salvation, if hee
remained in the Catholick Commu-
nion, and past to that of the Protestant
Religion, for the Devine Doctrine, and
satisfaction hee found (as hee says) in
the XXXIX. Articles of the English
Confession.

Truly Salt I took you for a better
Devine then to have changed soe rashly,
and unlearnedly the party you pro-
fessed formerly to be of, for any light,
truth, or sanctity, could be found in
said XXXIX. Articles (I meane those
of them different from the Catholick
Religion.)

To The dolefull Fall

One of these Articles (*vigesimus secundus. Cuius titulus est de Purgatorio*) runns thus. *Romana Doctrina de Purgatorio, Indulgencie, Veneratione, Adoratione, et Imaginum, quam Reliquiarum, ut & de invocatione Sanctorum est absurdum, & inaniter inventa, nec ulla Scriptura auctoritate miscitur, sed potius Dei verbo repugnat.* That is to say : The Roman Doctrine of Purgatory, Indulgences, Veneration, and Adoration as well of Images, as of Reliques, as alsoe of the Invocation of Saints is absurd, and vainly invented, nor is it grounded upon any Authority of Scripture, but is rather repugnant to the Word of God. *Sall this is a false profane, hereticall Article of thy new Chosen faith.* Wheras the Worship of Images and Relicks, (wee Catholicks, doe Worship, but not adore Images and Reliques.) The Doctrin of Purgatory, Indulgences, and the Invocation of Saints is warranted by Scripture, and Apostolical Tradition, and hath beene from age to age, from the very tyme of the Apostles maintained, taught

taught and defended by ancient Fathers and Doctors, Nominating the foure most famous of the Church, *Gregory, Ambros, Augustin, and Jerom*, as alsoe by the generall Councells, and the continual practice, and use of the holy Church; and those who opposed themselves to those tenets and to the Doctrin, derived touching them, have beeene condemned in all tymes as *Hereticks*; Ergo this Article, you Imbrace for a Theoreme, and principle of faith (for soe it is in the English Church) is an heresy, and you an heretick, and soe I must esteem you to be.

If it were my purpose to sift and examine one by one such of these XXXIX. Articles, as are different from the Catholick Doctrine, I should not be in great trouble to prove them to be, (what indeed they are) false and hereticall: but that is done to my hand by a pious learned person, bred in the Protestant Religion, and for a long tyme a zealous defender of said XXXIX. Articles; but after a long
and

and due Examination of the substance
of them , hee refuted them soe sub-
stantially , as to this day noe man of
the Church of England hath answer'd
him : I observe in this place , that this
Gentleman spent a great deale of tyme
in deliberation (about seaven years)
before Abjuring said XXXIX. Arti-
cles , which hee once believed , (as
you doe now *sell*) as Articles of faith ,
which belief and Doctrin hee suckt
from his Cradle ; much more tyme I
say , hee had bestow'd , and delibera-
tion in quitting them , then you have
done in deserting the Catholick Reli-
gion , and its holy Communion , in
which you were bred and your parents
before you , which can not be spoken
but to your shame and infamy : The
light and grace God gave to Mr. White
(the Gentleman I speake of) led him
out of *Babilon* in to *Ierusalem* ; and you
without great musing on the weigh-
tiest matter , can ever concerne you , the
damnation , or salvation of your soule
are fled from *Ierusalem* to *Babilon*.

The

The Tytle of Mr. Whites Book.

*Schismatis Anglicani redargutio
Authore Alexandro VVhite ex
eodem Schismate per Dei
gratiam ad fidem Catho-
licam Converso.*

*Viro, qui coripientem dura service contem-
net, repentinus ei superveniet interitus,
& eam Sanitas non sequetur Proverb.
cap. 29. Lovani typis Jeronimi Nema-
pati 1661.*

This Book, *Sall if you have it not* allready, you will finde with som of the *Priestes* there. Such is my opinion, and of the Devines of my side of the sound substance of this Book, and the Reasons, and Arguments, and Autho-
ritys of *Scripture*, *Apostolicall Tradition*, Counsellors and Fathers hee produceth, that I presume without all vanity to give a Challenge on the behalfe of Ve-
rity

rity and the Roman Catholick Church, to you, and to the Protestant Arch-Bishop of Cashell; I say, I give a Challeng to you both, and all that Profels the XXXIX. Articles in the three Kingdoms, to make answer to this Book; This is not a Thrasonical defiance, such as Mr. Jewell, Bell, and others, Protestant Divines made to all the Catholicks in the world of disputing with them about Religion (but the place of disputing must have beeene in England, they being sure the state would not allow therof) this Challenge is only for answering this Book, wherin Mr. White hath destroy'd the Babell tower of your XXXIX. Articles, which you will neuer build up againe; This mans Arck hath cast downe your Dagon; hee hath impeached your new English Creed (the XXXIX. Articles) af a treason against heaven and verity.

I pray you *sall* if you have any memory as yet left of mee, peruse seriously & sedato animo this learned Book, one of two effects it will have; that

that either it will convert you, or confound you. Now if your Arch-Bishop, and you, and the rest of your Devines shall refuse this Challeng, doe not vapour hereafter, of the light Doctrin and Sanctity of your XXXIX. *Articles*, nor of your owne maistership in Devinity for 18. years in Spaine.

My Reader you have heard Sall tell why hee went out of the Catholick Church; But S. Augustinus gives another kinde of answere wherfore such men goe a way from us.

Habent (says the Saint) calumnias suas ^{August.}. Haretici, habent & scisma'ci, quos Tom. 8. omnes superbia de membrorum Christi com- in Psal. page praecidit. When men begin highly ^{118.} to prise their owne learning and to ^{Con-} censure and contemne the Doctors of ^{sefios} Holy Church, generall Councells, and even the high Priest himselfe (the Pope) in matters of Religion (as Sall hath now done) and to interpret *Scriptures* according to their owne brajne and fancy, then swelling with ^{26.1} vani-

vanity they break out of the pales of the Church. Nature is strong in such kinde of men, and grace weak ; and soe they easily fall into sinn. *Quia quod Creatura peccare non posset, habet ex bono gratia, non ex conditione naturae :* Poore Sall this presumption hath pulled you out of the Temple, yea *perire ipse angelus superbia tumidus, & propria potestatis delectatione corruptus* ; this hath beene, and is your disease : Smoth the matter the best you can, pride will be found one of the greatest motives of your departure from us.

III. CHAPTER.

Ad secundum eiusdem

VVHAT Guid led Sall out of the House of God ? it was likly the privat Spiritt of Protestanisme, a kinde of Serpent, that with hissing whispers infects the brains of curious men, this spiritt hath much helpt to loose the man. Doctor Whitaker esteemed a great Devine in the English Church

defines this private spiritt to be an inward *In*
 perswation of the truth from the Holy Ghost, *Contro-*
in the secretes Closets of the believers hart. *I. q. 5.*
 Sall with this deceiving guid you made *C. 3.*
 your fatall Transmigration from our
contra
Bella-
rum.
 side ; I would faigne know where in
Scripture or the ancient Fathers did
Whitaker finde a ground for such a defi-
 nition of his privat Spirit, hee found it
 noe where, and therfore likly hee made
 it in a dream.

This Spiritt hath not been knowne
 to the ancient Fathers, and Doctors
 of the Church, for full fiftien ages they
 heard nothing of it, nor doe any of us
 claime it ; it is only a priviledg of your
 Church, a pleasant Imagination, that
 makes your people madd. *Exempli Gra-*
tia. A Protestant, with whome I con-
 fered about Religion som years past,
 told mee in plaine termes, hee needed
 noe light or assistance from *Saint Au-*
gustin, or *Saint Paul* himselfe for to un-
 derstand *scripturs*, being certaine Iesus,
 who redeemed his soule, would have
 a care, that hee should not err in ex-

B poun-

pounding of *Scripture* or any thing that touched his salvation ; I demanded from him , could hee prove by *Scripture* , hee had that infallible spirit or sacred light , hee answered hee could , *Psal.4.* and cited that place of *David* . *Signatum est super nos Lumen vultis tui Domine.* The lights of thy Countenance O Lord is signed upon us . I told him that *Lumen* was commonly expounded to be *ipsa ratio* , by which man is the image of God , as hee might read in the Book of *Genesit* , and that by this light man was in his nature distinguished from a brute , and that a *Turck* and a *Pagan* alsoe had this light as well as hee , and by a good consequence had an infalible privat spiritt of expounding *Scriptures* as well as hee . I alsoe assured him that his owne Devines would tell him the light understood by *David* was noe other then reason , which is the image of God , whereto wee are created like , which was fixed in our understanding , that wee may see and know , there is a *God* , that ought to be served , adored , and loved ,

loved, and that hee will reward his
servants. Next, said I, tis absurdity to
say, that a *Pagan* which denys *Scripturs*,
should haue a spiritt to expound the
Scripturis, which follows from your opini-
on. But this and all I could say,
could draw noe other answet from the
man, then that hee was sure hee had
himselfe from *God* an infalible spiritt of
rightly understanding the *Scripture*. In
which hee walked Religiously accor-
ding to Doctor *Whitakers* definition of
the privat Spiritt.

Wee Catholicks, that have nothing
to doe with this privat Spiritt, doe
firmly believe, *God* hath given a speciall
Grace, and infalible Spiritt of expoun-
ding the *Scripture*, and defining Theo-
rems of faith to generall Councells as-
sembled together in the Holy Ghost;
(*Vbi duo vel tres congregati sunt in nomine
meo, ibi ero in medio illorum.*) That lik-
wise the Pope hath this infalible Spiritt;
quando loquitur ex Cathedra; but privat
men, bee they ever soe great Saints or
learned, wee doe not allow this infali-
bility

bility unto them , though wee doubt not, but the Doctors of the Church, who submitts themselves in all to the Church are specially assisted by the Holy Ghost in interpreting the word of God.

The pride of this privat Spiritt makes Protestants to make noe account of the ancient Fathers and Doctors, nor of generall Councells, or any diffinition or determination of the Church; Ex. G. the second Counsell of Nice defines the Doctrin of Tradition in this manner. *Si quis Traditionem Ecclesia sive scripto, sive consuetudine prevalentem non curaverit, anathema sit.* The privat spiritt of Doctor Whitaker spurning at this Counsell said, *Generall Councells may erre.* Behold one Doctor of the English Church doth blast with a breath, all the authority and creditt of this generall Counsell : Tell me Sall is not this a Spiritt of pride in Doctor Whitaker a little Pigme contesting with soe many tale Gyants of Sanctity and learning , all the Bishops , and great

great Doctors of that famous Coun-
cell?

If wee produce the Authority of Fathers, and Saints excellently learned, as *Cyprian*, *Gregory*, *Ambross*, *Ierom*, *Augustin* and others, behold the Father of Protestanisme, your prime Doctor *Luther* (whom your Church terms a holy man and the Hely-as of Germany) speaks resolutly. *Gods Word is aboue all*, the Devine Majesty makes for mee, in soe much, as I regard not, if a thousand *Augustins*, and as many *Cyprians* stood ^{Luth.} ^{Tom.} ^{2 con-} *against mee*. Was this man in his fences, when hee vapered in this kinde? but how did *Luther* prove the devine Ma-^{tra} ^{Henri-} ^{cum Re-} *jesty made for him*? by noe other ^{3 gen} means, but by his privat infalible spiritt, which hee supposed (though by *Scrip-* ^{Anglie;} *tur* hee could not prove it). hee himselfe had, and those Saints had it not. See now *Sall* if you are happy in hauing *Luther* a monster of sinne with his privat Spiritt on your side, and *Cyprian*, *Augustin*, and the rest of holy Doctors against you, whome you have for-

22 The dolefull Fall

Saken to stick unto Luther.

By this privat Spiritt you Protestant Domineer over all sorts of men, interpreting *Scripture* as you please, and who interprets otherwise, be they universitys, Doctors, Fathers, Councells, yea and the very high Bishop of old Rome himselfe, all erre; and why soe? because they have not the privat Spiritt of Protestanisme: what a ridiculous thing this is, even Common reason teacheth us.

By this privat *Spiritt* you Protestants admit for *Canonicall Scripture*s all you please, and you declare *Apocryphall* what you please; by this *Spiritt* you take what *Traditions* you please, and by the same reject what you please; by this *Spiritt* you disianon the Books of the *Machabees*, *Ecclesiastus*, and others, those said Books have bine acknowledg for *Canonicall* by *Saint Augustin*, and the third Councell of Africk.

S. Aug. *in doct.* *Christ.*

I. 2 c. 8; You will doubtless tell mee, that your chieftest Doctors *Luther* and *Calvin* had this infallible *spiritt* in expounding the

Can.

47.

the *Scriptures*, and yet they give quite contrary interpretations, of one and the same passage of *Scripture*, as this: *Hoc est Corpus meum*. Luther understands *Matt.* that *Text Secundum Litteram*, and says ^{cap. 26.} it is *sacra fidei* to be understood, and condemns for *Hereticks* the *Sacramentarians*, *Swinglians*, and *Calvinistes*, who understand that place figuratively.

*Luther hath this saying Englished; I doe Luth:
protest before God and the World, that I doe Ep. ad
not agree with them (the Sacramentarys) Hoc
mor ever will, while the world standeth, but rāgium
will have my hands cleare from thee blood Tom. 7.
of those sheep which these Hereticks doe f. 380.
drive from Christ, deceive and kill. And vVitt:
againe in the same place: Cursed be the 28.conc.
Concord and Charity of Sacramentaries for tra
ever, and ever to all Eternity. Luther hee Eova-
understands the above cited place lit- nienses
terally, and positively affirms, that the vVitt.
body and blood of Christ is realy, and sub- f. 503.
stanciallly in the Sacrament of the Altar,
(Hee likwise affirms (but erroneously)
that bread is there with the body of*

Christ : Calvin takes a quite Contrary way, and affirms positively the Body and blood of Christ is not realy and substantially in the Sacrament but figuratively, see as hee expounds this Text : *Hoc est Corpus meum*, thus. *Hac est figura Corporis mei*: now what is more different then the Body of Christ to be realy in the Sacrament, and the Body of Christ not to be realy in the Sacrament : shall reconcile the best you can these two great Doctors of your Church, for plaine reason tells us, if the Spirit of one of them bee true, the other must bee a lying Spirit. And those are the men, these Monsters of incontinency and pride cover'd with all sort of vices, are the Doctors and Masters you have now chosen.

Seeing then this privat lying Spirit approves of expounding Scripture at will and pleasure, allowing only such exposition of Gods Word, as sorts well to the supporting of theire owne errors; seeing it tramples all Authority, of Councells, Fathers, and Doctors,
who

who expounded Gods Word differently from the Protestant Church; seeing it ingenders, contrariety in Doctrin, even in the injoyers thereof, (as was now shewed in *Luther* and *Calvin*) through each mans misconstruction of Scripture: To conclude seeing the exorbitancy, pride and petulancy of this *Spiritt* is such, that it expects, that all men should receive from it (as from a second *Moyses*) the Tables of our *Evangelicall Law*; I pray sitt downe and sadly consider what you have done in following this pestiperous *Spiritt*, and wandering with it have separated your selfe from your holy Mother the Church.

IV. CHAPTER.

BEFORE resolving any thing upon this *Ad quere* (to wit, of what Religion *istertium* Sall become having forsaken the Catholick Religion.

I must tell you hee hath been
B 5 weak-

weakly armed against the evill temptation that overcame him , hee hath not been a tale strong oak resisting the storme satan rais'd against him , but a wavering reed without strength or stay : hee stood not stiffly upon the Rock of Peter , but yielded without fighting ; *Tempore tentationis recessit :* harken weake pusilanimus *Sall to old*

Tertul. Tertulian telling you ; *Quod Hereses apud prescrip.* eos multum valent , qui infide non valent .

cap. 2. That is , that Heresies are strong against those , who are not strong in theire faith : To vanquish a coward , that makes noe resistance is but a smale Glory and Victory for a Champion , the temptation that mastered you , was like to such a Champion , *Illa tentatio vicit te , non quia non posuit ipsa vinci & repelliri , sed quia tu , qui vixt es , nullarum virium fuisti.* That temptation mastered you not because the temptation was strong , and could not be vanquished , but because you , that was vanquished , was of noe force or resolution .

Tertulian speaks much to the same pur-

purpose in those tearms : *Hereses de quorundam infirmitatibus habent, quod valent, non valentes si bene valentes fidem incurant.* That is to say, Hereses take their force from the weakness of some, but would have noe force if they encoun-
tered men strong in faub. You have beene indeed cast downe, because you would not stand and fight, for I dare affirme there are hundreds of simple honest lay-men Catholicks borne in Ireland, would have rather suffered torments and death it selfe, then abjure their faith as you have don, for that they would have made good use of the Grace God hath given them, as you have not done, but like a languishing man hast yielded to that blacks temp-
tation, over which they would have tryumphed : It was exellently said of the formentioned *Tertullianus* ; *Nemo sa- piens est nisi fidelis, nemo major nisi Christianus, nemo Christianus, nisi quis usque ad finem perseveraverit* : Behold this Sage Father holds noe man wise, but aman strong in his faiih, noe man great or noble

noble but a Christian, noe man a Christian, but hee that continues stout and faithfull to God in Combatts and temptations, and more especialy when the storme of persecution rises; upon this tryall you fainted and forsooke your Master, and your Religion, and now of what Religion I beseech you are you? I am, say you, a Protestant, a true Child of the Church of England; but of what Sect or kind of Protestants are you, is a new *Queere*, for under this Notion of Protestant, palls *Lutherans*, *Calvinist*, *Moderat*, and *Rigid*, *Swinglians*, *Anabaptists*, *Phanaticks*, or the last Sect, which calls themselves *Quakers*.

Shall I speak my mind to you, having gone out of the *Roman Catholick Church*, and quit the faith therin professed, all along from the Apostles tymes till this day, you are of noe Religion; for all the rest is but *Paganisme*, *Judasyme*, and *Heresy*. This assertion is evident out of the great Doctor of Nations in his Epistle to the

Ephes.

Ephesians where hee says plainly :
Vnus Dominus , una Fides , unum Baptisma. *Ad*
One Lord , one Faith , one Baptisme. Ergo *Ephes.*
there are not two faithes to be sau'd in, *cap. 4.*
but one only , and that the *Roman Cat-*
tholick Faith ; that noe man can be
sau'd without this sole only faith *saint*
Paul teacheth clearely in his *Epistle to*
the Hebrewes as thus . *Sine fide autem*
impossibile est placere Deo , the words fol-
lowing give evidently the (reason)
Credere enim reportet accedentem ad Deum, *Epist.*
quia est & inquirentibus se remunerator sit. *ad*
But without faith it is impossible to please *Hebr.*
God. for hee that cometh to God , must be- *cap. xi.*
lieve that hee is , and is a rewarder to them
that seek him.

That the *Roman Catolick Faith* , is
that only true faith , wherin men are to
be sauued , is evidently confirmed , for
that it is taught and defended only in
the *Roman Catolick Church* , which hath
the true signes and propertys of a true
Church , for that shee is one only , and
can not be many ; that shee is visible ;
and visibly dispersed over the whole
world ,

world, and therfore Catholick and Uiversall ; that shee is infallible and can not be deceived, nor deceive, depending in her Doctrin upon the infallible Revelation of God , being assisted with Christ's promise of the perpetuall presence of the *Holy Ghost* with her , and consequently can neuer faile or fall into error ; that shee containeth not only the good, or the elect in this life , but alsoe divers wicked members , as the barne doth both wheat and chaff ; that likewise shee hath continued perpetually visible from Christ to our days by manifest Successions of *Popes* and *Bishops* , knowne to the world , and shall soe to the end ; that there is noe hope of salvation out of this Church , and without this Faith , though a man live otherwise neuer soe well, or give neuer soe much *Almes*, or give even his blood , or suffer neuer soe much for Christ his name.

Wee know there are some that say , and hold , that Catholicks and
Pro-

Protestants can be sau'd each in his owne Religion ; But that is a desperate Opinion, and the refuge of a very Carles Conscience, if not voyd of all faith : Noe Catholick is of this mind, they are only Protestants that say soe, for wee Catholicks hold with the Fathers of the Church, that salvation is only, (as before was said) to be found in the Catholick Church, among others *Saint Irenaeus* and *Tertulian* neare the Apostles tyme , and after them *Epiphanius*, *Theodoret*, and *Saint Augustin*, doe specially treat of this matter. The reason is evident, in as much as Catholicks , and Protestants doe disagree in substantiall *Articles* and Theorems of Christian faith , theire disagreements being knowne to be in above a hundred points great and small ; partly about the God-head of Christ ; his Church , head , members , and Authority therof in his descent to hell ; remission of sinnes ; all which are *Articles* of the common Creed ; partly about the *Sacraments* both of theire nature, number,

number, force, and efficacy ; about the *Real Presence*, the effect of *Baptisme*, externall *Sacrifices*, *Purgatory*, and the Invocation of *Saints*, praying for the dead, faith and workes, manner of *Justification*, and the like. All which are knowne to be very substantiall points.

It is therfore very absurd, and plainly tending to a secret kinde of *Athisme*, to uphold the Catholick and Protestant Religion doe not differ in substantiall points ; and the difference being supposed (as it must be) it is an *Heresy* to hould the Catholicks and Protestants may be sau'd each in his owne Religion and Profession ; but Catholicks can be sau'd in theirs, which can not be said of the Protestant and his for being out of the *Arke*, *Debet perire* (as *Saint Jerom* says) *regnante deluvio*.

Consider therfor *Sall* having departed out of the Catholick Church, what *Eternity* you may wait for, an *Eternity* of Flames, darkness and inconsolable lamentation.

Lamentation, Vbrisignis & Sulphur, & spiritus procellarum pars calicis eorum : this shall be your inheritance.

I must confess learned men, unless careless, are not so easily intrapped by Hereticks ; for all this I see with all your Mastership of Philosophy, and Divinity in Spaigne you haue bine deluded and circumvented by the Protestant Arch-Bishop of Cashel, who likly is not an unlearned man ; hee hath not beene carless in working your eternall ruine and undoeing, and it is usually the principall care of Hereticks to pervert true believers as Tertulian doth excellently teach. *Studium est (saith hee) Heretici sua variare, nostra subversere ; de verbiprescr, autem administratione quid dicam ; cum cap. 42.* hodie sit negotium illis, non Eishnicoe converzendi, sed nostros evertendi : *banc magis gloriam captant, sistantibus gainam, non si jacentibus Elevationem operentur, quoniam & ipsam opus eorum non de suo proprio edificio venit, sed de veritatis destructione ; nostra suffodiunt, ut sua edificant.*

This Arch-Bishop hath throwen you, that stood before in true faith and the way of Salvation; hee hath done just according to what Tertullian tells you: *Quod non sit negotium Hereticis Etnicos convertendi.* That is is not the businesse of Hereticks to convert Etnicks, which is most true, and for the better satisfying you therin, inquire I beseech you of said Arch-Bishop, if any of the English Protestants Divines, since the Subscribing and Establishment of the XXXIX. Articles in that Kingdome did ever passe into Japania or to any other Province or part of the Indies, to give and spread the light of the Ghoſhell (of which they boast soe much themselves to be the true and only expounders and Preachers) to convert Heathens and Idolatres, you shall not I think finde one. But of the French Nation two of the Geneva Minions and Ministers navigated into the French quarters possessed by them in the Indies, but lived soe incontinently, and lewdly, and soe disagreed among themselves in theire prin-

principles, that one of them was forced to write to Beza of their fruitless progress in those parts, who answered him, it was not Gods pleasure the word of God should be Evangelized by them, to those blinded Idolaters, and soe pray'd them to returne from their Mission, and leave that worke to the Iesuits whome hee calleth Locusts, Beza's owne words are : *Neque vere nobis hic Beza curiose inquirendum puto num ad omnes dedit gentes pervenienti Apostoli nec etiam magnopere nobis de legatione ad remorissimae aliquas gentes laborandum, quam nobis domi gradus & in propinquuo sit satis superque, quod nos bus & Posteros exerceat, has igitur posueram printed longinquas peregrinationes Eucristis illis &c.* *Londini Jesus Nomen omentientibus relinquamus &c.*

C15.13
xciiii.
cap. 19.
309.

Neither are wee (I think) to inquire very seriously whether the Apostles came to all Nations, nor are wee to take great care of pag. any Mission to every remote Nations, seeing we have at home, and neare at hand that may exercise us and those that may come after us, therefore let us leave those forraigne peregrinations to those Locusts that fal-

sely beare the Name of Iesus &c. Sall you may see how much Beza differed from the Apostolick zeale and Spitt in his uncharitable, and profane disclayme in all care of converting Heathen Nations to the Faish of Christ, leaving that (professedly) to the Jesuits. This Resolution in him Dr. Saravia (a learned Calvinist) condemn's for unchristian in these words. *Responsionem
hujusmodi a Domino Beza non expectabam,
nec a quoquam Theologo, cui Evangelii Pre-
dicatio cordi sit, ut esse debet, &c adscere
judico impium & ab omni Christiana Cha-
ritate alienum* That is, I did not expect an answer of this nature from Mr. Beza, nor from any Devine, that takes to hart the preaching of the Ghospeell as hee should have &c. And I Judge it Impious and farre from Christian Charity to be of that Opinion. Saravia means Beza's Opinion.

But of Catholick Devines and Missioners rightly ordered and sent by the Church of Rome, very many have gone into America, and other Provinces and Countrys to denounce the word of

of God, and many of them have made great Conversions. for example, did not *Saint Francis Xaverius* the most glorious starr of the *Society of Iesus* convert soe many thousand thousands of soules in *Iaponia*, and wherever hee came? and therfore justly deserved the glorious Tytle and Name of *Apostle of the Indies*; are you not confounded in your soule when I name *Saint Xaverious*, the true *Spirituall Father in Christ* by the *Ghospell* of soe many thousand thousands of *Pagans* (*not such a Father in Christ as the Protestant Arch-Bishop of Cashell whome to your eternall infamy you call your Father in Christ by the Ghospell.*) While you desert the Catholick Religion hee professed, as alsoe the order; (of which both hee and you somtymes have been members) this Saint did not hold for safe *Articks of Salvation* your *XXXIX. Ariicles*, hee did not rejecte the Doctrin of Purgatory and Indulgences, and the Worship of Images and Relicks, prayers to Saints, and for the dead, and the like, as you

have shamefully to your eternall perdition done, hee would have dy'd for maintaining these *Articles of Faith*: will you in the meane tyme dare say *Xaverius* is not a Saint, and Citizen of the triumphant *Jerusalem*? if you deny hee is a *Saint*; his Virtue and Miracles gives you the Lye; and if you venerate him for a *Saint* (as I think in your hart you doe) you must grant hee dyed in a true sauing Faith, without which hee could not be a *Saint*! what Faith? the Roman Catholick Apostolick, and therfore in the Roman Catholick Church, hee is a Canonized *Saint*. Now granting him to be a *Saint*, sall consider well if you have don wisely in forsaking the faith *Xaverius* a great Servant of God professed.

Now sall if you will be pleased to take a little paines in running over *Doctor King Bishop of Londons Legacy*, or motius in Changing the Protestant Religion, and becoming Catholick, you will confess your selfe to have committed a great and unexcusable folly in your

your Choice and Change in Religion, the rather that said Doctor King makes evident that your chiefest Doctors Luther and Calvin were Patrons of Arianisme, which hee proves thus : Is it not vidē confessed that Luther was soe aduerss to Enchise the blessed Trinity, that bee would not nd pre-brook this vers to stand in the Latany, ^{cum} *Anno* *1541.* *holy Trinity one God have mercy upon us,* affirming the word Trinity to be a human Invention and so sound coldly ; and hence it is that Luther in these ensuing words disgorgheth forth his poysen against the most sacred Trinity ; *Animæ meæ odic OMOUSION ; & optime exigerunt Ariani, ne vocem illam prophanaam & novam regulis fidei status licenter.* That is : My soule even bated the word Homousion, or consubstantialis ; and the Arians justly urged, that this prophane and new word should not be inserted within the rules or principles of our Faith. Now to Calvin, wee doe finde (said Doctor King) Calvin to tread the stepps of Luther in disallowing that former prayer ; *Holy Trinity one God have mercy upon us.* For

*In E-
pist. 2.
ad Po-
lonus de
Trini-
tate
pag.
700.*

thus Calvin writeth : *Precatio , sancta
Trinitas unus Deus miserere nostri mihi non
placeat , ac omnino Barbariem sapit.* That
prayer holy Trinity one God have
mercy upon us pleaseth mee not , for it who-
ly tasteith of Barbarisme .

Said Doctor King further teacheth in
these motives ; that foule deceipts
and sleights and falcifications are prac-
tised by Protestant writers ; that your
XXXIX. Articles of Protestancy are
Heresyes ; that true Miracles have
beene wrought for proof of the Ca-
tholick Religion , but neuer any for
Protestancy ; that there is unity in Ca-
tholick Religion , and disagreements
in Protestancy ; that the Doctrin of
Catholick Religion tends directly to
Vertue, of Protestancy to vice and li-
berty. When you shall attentively
read this learned mans motius , why
and wherfore hee quitted the Protes-
tant Religion and became Catholick ,
you must hold your selfe for a madd
man for having forsaken the Catholick
Religion to become Protestant .

The

The last motive (the 12. which is most to be considered of all , in order to safty) is that Salvation may be had in the Catholick Religion , even by the Confessions of Protestant Devines and Writers , (and likely some of them have signed the XXXIX. *Articles*) whence hee Derives an undeniable Consequence , that the Catholick Religion is the safest : hee discourses to this purpose ; both the sides and the learnedest of both the sides Confess and agree salvation can be obtained in the Roman Catholick Faith , that same faith which hath beene professed and maintained , by Popes , Catholick Bishops , and Catholick Congregations directed and governed by them in *Spiritualibus* ; in Confirmation of which the Catholick Saints in our Littanys , are acknowledg'd for Saints by the Protestants ; but all the Catholick side hould that Protestants cannot be sau'd in theire Religion , (the Religion of the XXXIX. *Articles*.) Ergo (saith Doctor King) it is Wisdome and the safest way to Im-

brace the Catholick Religion, acknowledged by both sides, for the safest to Salvation.

I will conclude this discourse in giving you Doctor Kings owne words upon this subject (with which hee concludes his book of motives) excellent perswading words.

But beere doe present unto us, (saith Doctor King) two Porismata or resul-

tancies, out of the premisses of this passage,

The first, that all true reason perswadeth me to implant and ingraft my selfe in that Church, which I finde to be acknowledged, for the true Church, promising salvation to her members, even by her adversarys. For if I dye Catholick (my life being agreeable thereto) both Catholicks and Protestants warrants my Salvation; but dying in the Faith of Protestant, the Protestants alone (and this in honour of their owne Religion) assure mee of it, for there is never a learned Catholick wryter in the world (an observation much to be weighed) who granteth, that a Protestant dying with a positive, settled, and contumacious neglect

*Motive
pag.
165.
166.
167.*

of

of the Catholick Church and Faith , can be saved. This then being thus , shall I in soe great a busyness leave a certainty for an uncertainty ? God forbid. Wee Protestants expect to be believed in other our positions and Doctrins ; why not then in this ? Since then the Protestants doe teach , that Catholicks (soe dying) are in state of Salvation , I am resoluion , my Brethrens my-
rings shall have that powerfull Influence over mee , as what themselves doe bearin teach , I will (through Gods Grace) put in Execution. And soe my will shall become in this point , a ready and serviceable hand-
mayd to their judgments.

The second. The wrong , which wee Protestants commit , in afflicting the Catholicks , and in unnaturally bestampling upon their dejected estates , only for matters of Religion. Alas ! by our owne Doctrin , they are neither Babylonians , nor Aegyptians ; both they and wee being (as wee teach) Israelites ; why then should Israel thus persecute Israell ? Are wee not become the gaze of Christendome , thus to fight without an Enemy ? thus for Kindred to wound

its owne Kindred, yea often the Father the Sonne & soe turning our owne Swords into our owne Childrens breasts ; wee still inciting his Majestie to greater severity (a Prince of his owne Disposition , of the most benigne , mercifull , and commiserating na-
ture , that the world at this day enjoys) and all this for the Catholicks living in that Faith and Religion ; in whch our selves teach , they may be saved ; thus doe wee make the confessed hope of their Salvation to be the sole cause of their pressures and calamityes. Good God ! who would think that Christians , the chiefest Articles of whose Faith are either reputed but as indifferencies , or (which is more) believed for true Doctrin by theire oppressours ; whose Church is acknwo-

- (d) D. Morton
*ubi sup.
pra.* ledged to be the (d) Church of God houl-
 ding the foundation of the Ghospell ;
 the (e) family of Iesus Christ ; it being
 noe severall (f) Church from theirs,
*Hoo-
ker ubi
supra.* nor theirs from it ; houlding (g) a
 saving Profession of the truth in Christ ;
 in which many (h) dying are by their
 adversaries registred for most glorious
*Bunni
ubi sup.
pra.* Saints ; Should never the less bee perse-
 cuted

suted by either Christians of their owne Country (yea their owne flesh) for theire ^(g) D^r. Field only persevering in the a foresaid Church, ubi su- with Confiscacion of goods, restraint of pra-
body, sometimes with sheeding of most in- ^(h) D^r.
nocent blood, and suffering a cruell death: ^{Covell}
Obstupecite (e) celi super hoc, & ^{with} the other
portæ ejus desolamini vehementer. ^{doctors}

Heere now I will stay my penne, ubi su-
making this last motiue, as a fitting Ca- ^{pra.}
tastrophe for all: Since that Closure, ⁽ⁱ⁾
and end is warrantable enough, which ^{Hie-}
evicteth from the ingenious Confessions of rem
the most learned Protestants, that I may be ^{cap. 2.}
saved in that Religion, wherein I am, resoluued
to dye.

I think Sall you can not meet with
a stronger argument, then Doctor Kings
unanswerable discourse, for bringing
you backagaine to your Mother the Ca-
sholick Church.

V. CHAPTER

*Ad
quar-
tum.* **T**O the fourth Quere. (*Who are
the Doctors Sall parted from, and
who those new ones bee imbrated?*) It is
easily answered; hee hath quitt the
four great Doctors of Gods Church,
holy Saints, *Gregory, Ambroſe, Auguſtin,*
and *Ierome*, and all the ancient Fathers,
and Catholick Doctors: how famous
these foure Doctors were, for great
Sanctity, Learning and Authority, is
ſufficiently knowne over all the world:
They have beene the Lights, Pillars,
Champions, and Ornamentes of the
Church, profound in humility, flan-
ming with Charity, Conſpicuous in
their Conversation, ſublime in their
Comtemplation, zealous in converting
Souls, and defending the House of
God; they have beene ſuch, as *Saint
Paule* desires Gods Servants to bee:
*Abnegantes impietatem, & ſecularia deſi-
deria, ſabrié justé & pié viventes in hoc
ſeculo,*

*Ad
Titum
cap. 2.*

seculo, expectantes beatam spem & adven-
sum Gloria magni Dei, & salvatoris nostri
Iesu Christi. Cum quo jam triumphant in
Cælo. That is, denying Impiety, and
worldly desires, living soberly, justly, and
Godly in this world, expecting the blessed
hope of the great God, and our saviour Iesus
Christ; with whome they now try-
umph in heaven.

What more glorious then Gregory,
and what more humble then hee set
on the holy Chaire of Peter; noe
lesse praised and honoured for flying
and hyding himselfe from that high-
est Dignity on earth, then in enjoy-
ing it?

Did the world see a more holy and
stouter Bishop then Ambross? what
Combats had hee with Emperours,
and potentates for Piety and Religion,
and in all had the Victory.

Soone after being consecrated con-
ferring with the good Emperor Valen-
tian the elder about great affaires of
Church and Common Wealth, hee
complained in a grave speech, (for
hee

hee was very eloquent) that Potentates in those days much oppressed the People, instigated therunto by wicked members, that were about them; this worthy *Emperour* was noe way offended with this Christian, and Priestly Liberty, but praising *Ambross* his Candid minde, said to him: *Noveram prius*
hanc tuam Ambrosi libertatem, macte igitur
vertute, age quod tui munera est, enra,
ut res Christiana confitatur incolumis, ut
veteris Religionis Disciplina incorrupta per-
severet doce, qua amare, doce qua fugere
debeamus. That is; *Ambross*, I knew your Liberty, take Courage, doe what appertains to a good Bishop, have a care, that the great affaire of Christians be safe and sound, that the Discipline of the ancient Religion persever untoucht, teach us what wee ought to love, and what to fly. O wise and Godly *Emperour*! thus began *Ambross* with a holy freedom and soe persevered till his dying day.

One of the greatest Combats hee had for Religion, and the Glory of God was with *Iustina* the Empress a
per-

perverse *Arrian*; and a fervent protectrix of that Sect. This Lady after the death of her husband *Valentinian* (in whose life tyme shee dared not declare her selfe to be what shee was an *Arrian*) shee began to belch out the poyson within her and to afflict sharply *Saint Ambrose*. Shee furiously angry against the holy man for opposing him selfe to the *Arrians* resolved to have him bannished, thinking by that meanes to pull downe a strong Pillar of Gods House and to raise up *Arrianisme*: shee made account shee was able to accomplish her wicked undertaking, her Sonne *Valentinian* the *Emperour* being yong, and in her power and Disposition; to him shee complained that *Ambrose* had contumeliously dishonoured her, here upon the yong *Emperour* (who much lou'd his Mother) became incensed against the good *Bishop*, and commaunded him (being there unto incited by his Mother, and others of that Religion) to come to court and dispute with some of the *Arrians*; but hee re-

D fus'd

fus'd to come, saying hee would not honour obstinate *Hereticks* with any conference or Disputation, they being obliged to believe as the Universall Church did, otherwise were lyable to punishment according to the laws made against *Hereticks* in that case; this denyall being made, the Empresse proctred a peremptory commaund from her Sonne to *Ambroſſ*, to deliver up a *Basilica* or great Church to the *Arianſ* for their Communion, and a band of Souldiers (employ'd to that effect) were to bring him prisoner, if hee refus'd it. The Saint was then praying God in the Church, and singing Psalmes with his flock, the people though unarmed proffered to defend their Father, but hee would have noe resistance made (hee was ſure the Angells of God attending their *Lord* in the House of Prayer would defend him, and ſoe it happened for the Souldery did not lay hands on him, but asked him with all mildness and humility in the Emperours name a Church for the *Arianſ*,) but hee flattly

denyed what the Emperour demanded, and said hee neither would, nor could deliyer to the Empress Gods inheritance, his Church to be poluted by Hereticks, that in this matter hee could not obey the Emperour, and that hee feared not prison, or death it selfe in soe good a quarrell : It was then hee spake that Devine and magnificent Language :

*Soluimus, que sunt Casaris, Casari, & Ambr.
que sunt Dei, Deo ; tributum Casaris est, non negatur, Ecclesia Dei est, Casari utique non debet addici, quia jus Casaris esse non potest Dei Templum ; quod cum honorificentur in Aucta imparatoris nemo dictum potest negare, xenti-
quid enim honorificentius, quam ut imperator Ecclesia Filius esse dicatur ? quod cum dicitur, sine peccato dicitur, cum gratia di-
citur. That is, Wee have payd to Casar, what was Casars, and to God, what was Gods ; tribute is due to Casar, it cannot be deny'd the Church is Gods, it can not be given to Casar, because the Temple of God cannot be Casars right ; which noe man can deny is said with honour to Casar. What is more commendable and honourable then*

for the Emperour to be cal'd a Child of the Church, which is spoken, without sin, and without offence of Cesar, and with great Grace and respect.

After this by a letter to his sister *Marcellina* hee gave an ample account of what had past in this businesse, and said these words. *Mandatur denique tradi Tom. 3. Basilica, respondeo : nec mihi fas est tradere, E. L. nec tibi accipere imperator expedit, alle- Epist- gatur ; imperatori licere omnia, ipsius esse 33. ad Marce- universa, respondeo : noli te gravare Impe- linam rator, ut putas te in ea, qua Divina sunt Soror- imperiale aliquod jus habere, noli te extol- rem. lere, sed si vis diutius imperare, esto Deo subditus, scriptum est, qua Dei, Deo ; qua Cesaris, Casari. That is : It was commaunded by Cesar a Church should be given up, I answer, I have noe power O Emperour to give a way a Church, nor is it expedient for you to receive it. It is al- leadged, all things are lawfull to the Em- perour, that all apertaine to him. I answer : doe not trouble your selfe O Emperour, doe not think you have any imperiall right to those things that are Devine, doe not ex- toll*

toll your selfe but if you have a minde to
raigne long , bee subject and obedient to
God : for it is written qua Dei , Deo ; qua
Casari , Casari .

What speech was ever spoken by a
Bishop more sound and glorious then
that of Saint Ambrose to Auxentius the
Arrian : *Imperator bonus intra Ecclesiam ,
non supra Ecclesiam est.* That is , a good
Emperour is within the Church , not above
the Church . And after laid to the Empe-
rour himselfe : *Domum privati non potes
jure temerare , Domum Dei existimas aufer-
randam* . You cannot rightly violate a pri-
vat man's House , and doe you think the
House of God can be taken away ? and
said further : *Ad Imperatorem pertinent
Palatia , ad Sacerdotem Ecclesia ; publico-
rum tibi mœnium jus Commissum est , non
Sacerorum.* That is : The Palaces apper-
taine to the Emperour , Churches to the
Priest . To thee O Emperour the right and
defence of the wales of the City is
committed , not of Churches , or holy
Places .

Saint Ambross his minde is cleare and

D 3 evi-

evident by his words, to wit, that hee acknowledges the Empourour Lord of Pallaces, and of the Wales of the City, but not of Churches, for hee allow'd no power or Jurisdiction to the Emperour, over or in the Church.

Sal you see how Ambrose by this undaunted generous answer denied to yield to the Emperour one Basilica or Church, for the Liturgy of the *Assumptio*n the Empresse being of that Religion, and you have joyned in Communion and Religion with those Protestant Bishops and Clergy-men, that made and signed the XXXIX. Articles, and delivered up to Queen Elizabeth all the Churches in England, and all Ecclesiasticall Jurisdiction and power over themselves, and all the people; in *Spiritualibus*, which I am a shamed to write; with those I say, you have joyned, denying to the Pope, (against all piety and reason) over that Kingdome and People all Spirituall Superiority, and therin you separeate to your great shame from Saint Ambrose.

The

The next conflict Ambross had, was with *Maximus* who had kild the yong Prince *Gracianus*, the holy Bishop goeing to seek the body of the dead Prince, behaved himselfe like a noble and stout Prelate; hee excommunicated the Tyrant for shedding Innocent blood, and commaunded him to doe severe pennance for soe cruell a Murther.

After this, *Ambrose* had a great encounter with the Emperour *Theodosius*, which fell out in this manner;

Theodosius, after defeating the Tyrant *Eugenius*, who was killed in the fight, (which victory hee attributed to Saint *Ambroſſe's* prayers and power with God) being transported with an implacable anger against the Cittizens of *Thessalonica* for the death of one of his Courtiers slaine by that People in a tumult; to revenge this mans death, hee invited the People to the Spectacula, or usuall pastymes in those days, and gave order to the armed Souldery to inviron and Masacre the innocent

multitud, without Distinction of Age or sexe ; there were slaine by this bloody Edict seaven thousand Soules.

This butchery being ended the Emperour took his way for Millan , and thinking according to his ordinary custome to goe to the Church , Saint Ambroſ with a Godly anger opposed himſelfe , and denyed Ihim ingress giving him a ſevere reprehention in this kind.

Quid (inquit) tentas Cesar ? quid moliris ? tunc Domini Templum post tam Cru- deliem innocentium hominum fragem intrare audes ? noli Cesar , noli Priorem iniquitatem tuam hac te-meritate augere ; exhortresco , hoc tam immane facinus , & tuum gladium civium Innocentium , tam iniqua morte cruentum videre non possum ? Clamat (Cesar) de Terra ad Calum contra te Sanguis innocentum . That is : What doe you attemp Cesar ? What are you abour to doe ? doe you dare to enter Gods Temple after ſoe Cruell a Maffacre of Innocent People ? Cesar doe not , doe not augment the ſinn you have committed with thi new

Teme-

Temerity ; I abhorr thy cruell Act , and I
cannot indure to see your sword bloody
With the unjust death of soe many innocent
Cittizens : Cæsar the blood of the Innocent
Cryes to heauen against you .

What did the Emperour in this en-
counter, receeving soe sharpe a rebuke ?
hee revered the reprehention and the
liberty of the holy Bishop , and began
to lament bitterly his great sinn , and
soe retyred to his Pallace , not daring
to enter the Church ; I may in this
place say : O Incomparabilem Pontificis dig-
nitatem ! O Imperatoris pietatem insignem !
Soon after came on the feast of the
Nativity , when the Emperour much af-
flicted for his being kept out of the
Church , sent *Rufinus* prefect of the
Pallace , to have the Excommunication
taken of , this powerfull Courtier made
account the Saint would instantly
yield , but the Bishop would not heare
him , wherfore the Emperour wholy
compenct and penitent , came in person
to *Ambrose* , humbly demaunding hee
would give him Entrance into the
D 5 Church

Church, on that holy Feast, that he
might partake of the joy the poorest
men in the City enjoyed : but the
Bishop said : *Quid agis Cæsar ? quid poscis ?*
num tam immane scelere tuo dignam peni-
tudinem ostendisti ? tuum est, (said Cæ-
sar) *remedia dare, meum accipere, imperia*
quid fieri velis ; non obsto : hoc solum ambio,
ut cum Deo meo in Gratiam redire possem.
That is. What doe you Cæsar ? what seek
you from mee ? have you done condigne
penance for soe great a sinn ? It is (said
Cæsar) your part to command and pre-
scribe a remedy, and myne to receive the
same : Command what you will have
done, I shall not resist ; this only I
seek, that I may be reconciled to my
God.

Then Ambrose seeing and admiring
Cæsars most Christian example in con-
trition and obedience received him in-
to the Church with great joy
of all the People. Was ever under the
heavens a more noble and pious con-
tentio[n] then this between Theodosius and
Ambrose ? I have enlarged my selfe a
little

little longer, (though I hope not unprofitably) upon this rare History, and example of the zeale and fortitude of a good Bishop, and of the piety and obedience of a good Emperour.

Had wee in this age but a few *Ambroses*, they would (I dare say) make the Church of God, and the Monarchy of the world more Godly, and happier then now they are.

And now to Saint *Augustin*. Was there ever from the Creation of the world a more learned and humble man then this Saint ? What *Heresiarch* in his tyme lifted up his head, that hee did not refute and knock downie ? doe not all learned men at this day draw from him , as from a Spring and Fountaine all Wisdome and Learning ? Who among men was a greater defender , of verity and the Church then hee ? What quantity of vollumes and books hath hee set forth to this effect ? noe Doctor profounder , none more learned , nor more penetrating hard questions and difficultyes , in Scripture , Fathers,

thers; and Divinity then hee, but in nothing more gloriouvs then in his humble Books of Confessions. Are not you *all* confounded in your soule for parting from this great Catholick and most holy and learned Doctor, and adhering to those new unCatholick Bishops of *England* with theire XXXIX. *Articles* (for the most part of them condemned Heresies) who have but the titulary name of Bishops, and noe holy Order at all, and consequently cannot conferre holy Orders on others, wherfore as was well obserued by a late Author, the Church of *England* is noe Church, because it wants Priest and Sacrifice.

What shall I say now of holy Hierome, the great Oracle of the world for expounding Scriptures, to him from all Places, and Provinces, Fathers and learned men did write for clearing and resolving deep difficultyes, and obscure fences of the *Scripture*; who a greater Enemy to his body then this Saint? Who more mortify'd? what an austere life

life did hee lead in the Wilderness of Syria? where hee cry'd out in this Language.

O quoties ego ipse in eremo constitutus, Epist.
& in illa vasta solitudine, quæ exusta solis &c. ad
ardoribus, horridum Monachis prestat habi- Eusto-
taculum, putabam me Romanis interesse de- chium-
liciis. Sedebam solus, quia amaritudine re-
pletus eram. Horrebant facco membra de-
formia, & squalida cutis situm Æthiopice
carnis obduxerat, quotidie lachrimæ, quotidie
gemitus, & si quando repugnantem somnus
imminens oppresserat, nuda humo vix ossa
barentia collidebam. De cibis vero & spotu-
raco: cum etiam languentes Monachi aqua
frigida utantur, & coctum aliquid accepisse,
luxuria sit. Ille igitur ego, qui ob gehennæ
metum tali me catceri ipse damnaveram,
Scorpionum tantum socius & ferarum, sapè
choris intereram puellarum. Pallebant ora
jejunii, & mens desideriis astuabat in fri-
gido corpore: & ante hominem sua jam
carne præmortuum, sola libidinum incendia
bulliebant. Itaque omni auxilio destitutus,
ad Jesu jacebam pedes; rigabam lachrimis:
crine tergebam: & repugnantem carnem
heb-

hebdomadarum inedia subjugabam. Non
erubesco confiseri infelicitati mea miseriam:
qui n potius plango me non esse , quod fuerim.
Memini me clamantem , diem crebro junxiisse
cum nocte , nec prius à pectoris cessasse verbe-
ribus , quām rediret , Domino increpante.
tranquilitas. Ipsam quoque cellulam meam.
quasi cogitationum mearum conscientiam , perti-
mescebam , & mihi met iratus & rigidus ,
solus deserta penetrabam. Sicubi concava val-
lum , aspera montium , rupium prærupta cer-
nebam , ibi mea orationis locus , ibi illud mi-
serima carnis ergastulum : & ut mibi testis
est Dominus , post multas lachrimas , post cælo
inharentes oculos , nonnunquam videbat mibi
interesse agminibus Angelorum : & latus
gaudensque cantabam : post te , in odorem
anguentorum tuorum curremus. That is.
O how living and lamenting in the de-
sert , and vast Wilderness , which scor-
ched with the burning of the Sonne
gives a horrible kind of dwelling to
the Monks , and notwithstanding in
my minde I was injoying the delights
of Rome : I sate alone treplenished
with bitterness. All the parts of my
body

Body covered with sackcloath gave mee
a kind of horrour ; and my withered
skinn was black like the Flesh of an
Ethiopian , nothing but teares and
sighes day and night , and if sleep
coming on did oppress mee resisting
it, I layed on the naked ground my
bare bones hardly hanging together.
I say nothing of my fare and drinck,
when Monks fainting and languishing
used noe other drinck then cold
water , and to eat any thing that was
hott, or saw the fyre , was among them
esteemed a great delicacy and wanton-
ness. I therfore , who for the feare of
hell condemned my selfe to such a pri-
son, companion only of Scorpions , and
wilde beasts , seemed to be in my
thoughts present at the sporting , and
dansing of the Ladys of Rome. My
countenance was pale with fasting ,
and yet my minde in a cold body was
flaming with burning desires of Con-
cupisence. In this anguish and lamen-
table Condition , destitute of all com-
fort I sat downe at the feet of Cruci-
fyed

fy'd Iesus , I watered them with teares , and dry'd them with my hayre , and tamed the Rebellion of my Flesh with the want of fooding for many weeks . I am not ashamed to confess the misery of my unhappy Condition . I remember well , I have oft joyned the day with the night weeping and crying to God , and knocking my breast with strokes and blowes , untill tranquility and quiet returned , and that the Lord was pleased to give mee ease in my Tentations . I feared my cell it selfe , least it should have knowyne my inward thoughts ; and all alone angry and sever against my selfe , I penetrated the desert ; there I beheld the depth of the valleyes the asperitie of the mountains , and the precipice of the high rocks , there was the place of my prayers , and the prison of my miserable Flesh , and as my Lord is my wittness , after many teares , and after my eyes being fixt upon heaven I thought somtymes I was present with Hostes of Angells , and joyfully I did cry .

cry to thee my God, I will runne after thee, and after the odour, and smell of thy oyntments.

O salt behold I present upon *a* Theater great *Jerome* a mortify'd *Monk* of the desert, of austere Sanctity, Leane, Pale, and consum'd with fasting and pittance; bring you now to the vew of the world the Doctors and Masters you have chosen, wanton grosse vagabond Monks, running out of theire Monasteryes with theire nuns and wenches, and that having abandon'd all Religious Authority, contemne and mock *Jeroms* Mortification; Let the world see thy great master *Luther* with his nun *Chatharin Borin*, as alfoe *Buser*, *Peter Martin*, and *Ochinus* with theire runaway nuns. And *Calvin* the Adulterer and Sodomyte, and *Beza* another Adulterer and Sodomyte with his mayd *Candida*, and faire boy *Audibertus*, forgett not *Bale* the Carmelite, with his lusty wench *Dorathea*, and many more of that kinde. A shame he upon thee *Salt* to forsake *Jerome* a

man of God, an Angell of the Desert, and spectacle of Mortification, to joyne with those Monsters of Impurity; doe you take this to be a signe of your Prædestination?

As for Matter of Doctrin how different Ierom was from those you joyne with, you may learne by an excellent Epistle of his to Pope Damasus: the Saint being solicited in Syria by severall Sects to joyne with them in Communion, writes thus to the foresaid Pope.

S. Ier.
Epist. Quanquam igitur tua me terreat magnitudo invitat tamen humanitas, a Sacerdote ad Dauidicimam salutis, a Pastore presidium ovis masum flagito, ego nullum primum; nisi Christum Papum sequens beatitudini tua & Cathedra Petri, postas communione consocior: supra illam Petram ædificatam Ecclesiam scio, quicunque extra hanc domum agnum commoderit, Prophanus est, si quis in Area Noe non fuerit, peribit regnante deluvio. And says in the end of the Epistle. Quamobrem abtestor beatitudinem tuam, per Crucifixum Mundi salutem, per Homousion Trinitatem ut mibi

Epi-

Epistolis tuis, sive tacendarum, sive dicendarum Hypostaseon detur Authoritas.

You see here Sall a pure and rationall Submission of this learned Doctor to Pope *Damasus* in Matters of Faith; what could be more humbly said by him, then those words. *Ut mibi Epistolis tuis, sive tacendarum, sive dicendarum Hypostaseon detur Authoritas.*

Was this his deference to *Damasus* (though a learned pope) for being a more subtile Expounder of the sence of Scripture then *Jerome*? Noe, but because that *Damasus* was sitting upon Saint Peters Chaire, , , ad quam error non habet accessum.

Sall you see that *Saint Jerome* revered the *Pope* as the Fountaine of all Spirituall Iurisdiction under *God*, he recognized him as such, a head of Gods House and Family, and you with your new Bishops and Clergy owne and acknowledge *King Charles*, though a great Monarck, yet a pure lay-man. (*Ad quem pertinet tantum ius manum.*) Supreme head of the Church of Eng-

land in Ecclesiasticis'; this is an express Article of your Faith (the XXXVII. of your XXXIX. Articles) wherin all Authority in Spirituall, and Ecclesiasticall Matters and causes (properly apertaining to the Pope) is conferred on the Kings of England.

N.Sanderus a famous Doctor derus of Divinity showes the latitade of this de Scis- Usurpation out of the English Lawes mati. made in Parliament. Ita (inquit) habet Angli- lex: Omnia Privilegia, praeminentia, pra- eano rogativa, superioritates spirituiales, qua ab lib. 3. ulla potestate, vel humano, vel Ecclesiastico Leges de poter- tate, haberi, aut exerceri possunt, quoad visi- tationem, correctionem, seu reformationem Regia Clericorum, seu quartumcunque personarum in rebus Ecclesiasticarum; ad cognitionem etiam ac Ecclesi- punitiōnēm omnium errorum, Haresum, asticis Anno 1. Schismatum, abusum, &c. volumus in po- Eliz. sterum, quod i Regio Sceptro in perpetuum bethe, sint annexa.

Decernimusque Reginam, suosque Her- des, ac in regali dignitate Successores, ha- bere, habiturosque esse deinceps, omnimo- dā potestatem nominandi & substituendi quo-

quoscunque voluerint, qui eorundem vice ac auctoritate, eandem Jurisdictionem Ecclesiasticam exerceant pro beneplacito suo; personas visitent; Hereses, Schismata, eretores & abusus castigent; aliudue quiduis juris vel potestatis exerceant, quod ab ullo unquam Ecclesiastico Magistratu exerceri posuit aut oportuit.

Decernitur item; ne cleruſ ad synodum ullam, aliorum quam Regiae litteris & mandatis conveniat; neve ullum Canonem, Legem, Constitutionem Synodalem seu Provincialem, vel faciat, vel exequatur, sine expresso Majestatis sua consensu & licentia hujusmodi Canones faciendi, promulgandi, vel exequendi sub pena carceris, & multa pro Regina arbitrio Imponenda.

Decernitur, ne quis exeat regnum, ditiosque sua Majestatis ad ullam Visitationem, Consilium, Convenum aut Congregationem, que Religionis causa uspiam fieri; sed ut talia omnia, Regiam auctoritate intra regnum fiant.

Item, ne Episcopi, vel nullius Nominatione vel Electione, vel ulla Auctoritate alia quam Regiam crederit; neve Jurisdictionem, por-

testatoremque Episcopalem teneant aut exercent, nisi ad beneplacitum Regiae; nec alius nisi per ipsam, & a regis Majestate derivatam auctoritatem.

Such saith hee is the Law :

All Priviledges, Prehemenencies, Prerogatives, Spirituall Superiorities, which can be had or exercised from any power or any right human or Ecclesiasticall, as to Visitacion, Correction, or Reformation of the whole Clergy, or of any Ecclesiasticall Persons whatsoever; to the knowing and puishing of all Errors, Heresies, Schisme, Abuses, &c. Wee will hereafter, that they be annexed to the Royall Scepter for ever.

And wee decree that the Queen, and her heires and all her Successors in the Royall Dignity, have, and possess, and shall have hereafter all power of nominating and substituting whosoever they shall please, to exercise by theire Authority and Order, and according to theire good pleasure may exercise the same Ecclesiasticall Iurisdiction; that they

they visit persons ; that they correct Heresies , Schismes , Errors , and Abuses ; and that they exercise all right and power , which could or ought to be exercised and practised by any Ecclesiastical Judge or Magistrate .

It is determin'd and enacted ; that the Clergy may not meete or assemble themselves in a Synod , otherwise , then by the Royall Letters , and Mandats ; nor may they make any Canon , Law , Constitution , Syndall or Provinciall , or execute any such , without the express Consent and allowance of her Majestie , and licence of making such Canons , and of promulgating , or putting them in Execution , and this under the penalty of imprisonment , and of fyne , or mulct to bee imposed according to the Queens pleasure .

It is further determin'd that none may part out of the Kingdome , and her Majesties Dominions , to any Visitation , Councell , Meeting or Congregation which shall be any where made for

Matters of Religion ; but that all such things be done within the Kingdome by Authority Royall.

Likwise that *Bishops* be created by noe other Nomination or Election , or any other Authority whatsoever, other then by Royall Authority ; nor that they hould or exercise Episcopall Iurisdiction and power , but only *ad beneficium Regiae* that is according to the Queens good pleasure ; and that they have noe Authority but dependant of her , and derived from the Royall Ma-jesty.

Sall you see here all Spittuall and Ecclesiasticall power and Iurisdiction given by the *Parlament* to Queen Elizabeth , goe now I pray you and read all the *Annalls* and Church Histories of the world , and then tell mee was ever any thing heard of in the World, more prophane and impious, then men , that held themselves to be *Bishops* to agree with such a *Parlament* , and to hold for (*an Article of Faith*) a woeman to be head of the Church , in Ecclesiastic & spirit.

spiritualibus. Wheras Saint Paul com-
maunded woemen should not soe much
as speak in the Church. *Mulieres (faith Epist. x
the Apostle) in Ecclesiis taceant, non enim ad Cor.
permittitur eis loqui, sed subditas esse, sicut cap. 14.*
*& lex dicit: siquid autem volunt discere,
domi viros suos interrogent. Turpe enim est
Mulieri loqui in Ecclesia.* That is: „ Let
„ woemen hould theire peace in the
„ Church: for it is not permitted them
„ to speak, but to be subject, as alsoe
„ the Law sayeth. If they will learne
„ any thing, let them ask theire
„ husbands at home. For it is a foule
„ thing for a woeman to speak in the
„ Church.“ The Apostle teacheth the
same writing to Timothy: *Mulier in si- Epist. x
lentio discat, cum omni subjectione. Do- ad Tim.
cere autem Mulieri non permitto, neque do- cap. 2.
minari in virum; sed esse in silentio.* „ Let
„ a woeman learne in silence, with all
„ subjection. But to teach I permitt
„ not unto a woeman, nor to have Do-
„ minion over the man; but to be in
„ silence.

The Matter went quite otherwise

E 5 ia

in England after the XXXIX. Articles came in force, forasmuch as Bishops themselves could not speak in the Church without a woemans, (*that is the Queens Licence*), nor exercise any power, Iurisdiction or function Episcopall, which lookes like a kinde of abomination.

Sall I see you are gon a way in Opinion with those Bishops and Clergy that reverenced to much that Queen, and loved woemen to much, and continency to little ; *Et ideo prophanus factus negans comedere agnum cum Sancto Hieronimo in Domio Dei, & eligens comedere cum impio Calvinio extra Ecclesiam ; renuis cum hoc Sancto} in arca contineri, binc misser peribis deluvio regnante.* , , And ther-
 , , fore you are becom prophane and de-
 , , nyng to eat the Paschall Lamb with
 , , holy Hierome in the House of God,
 , , and Chusing to eat the same with
 , , impious Calvin out of the Church,
 , , you deny to be in the Arck with
 , , Saint Hierome wherfore miserable
 , , man you shall perish in the deluge.

Sall

Sall I shall pray you to ponder
maturely the important saying of Saint
Augustin Disputare (saith the Saint)
contra id quod totum per orbem frequentat Ecclesia, insolentissima insanis est. , , That
, , is. To dispute against that which
, , the Church houlds over all the
, , world, is a most insolent mad-
, , ness.

You have don this in siding with
the XXXIX. *Articles*, and opposing
your selfe to the four *Saints, Doctors of*
the Chnich and to generall Counsells and
to the fence of the Church, and its
definitions and determinations, wher-
fore sitt downe and consider well if a
kinde of madness hath not ceasd upon
you.

Gentle Reader, you see these ancient
Fathers, and Doctors tells us clearly
that *Sall* liath deviated from the right
way of settling himselfe in true Reli-
gion: the ready and sure way, (when
hee began to doubt) was not in rea-
ding many Authors, when one Con-
tradicts, and impugnes the other, nor
of

of making notes of that kinde hee
speaks of in his *Recantation*, for it is
more easy to gather doubts, then dis-
solve or resolve them, it is more easy
to raze up dust, then to lay it downe
againe : the certaine and infallible
way of searching true Religion, and
settling therin without all fluctuation
and danger, is, that a man leave his
owne Judgment, and rely upon the
Authority of the Uniuersall vissible
Christian Church, (what privat man
or Doctor, bee hee ever so well learned
or holy, is soe wise as the whole
Congregation of the Church?) as is
commaunded by Christ himselfe, I
meane a Church descending from age
to age, from the *Apostles*. For a publick
Direction in this to all, who are trou-
bled about any dark question in matters
of Faith. *Saint Augustin* gives a good
Counsell to *Sall* and all men, (the
August. same hee gave to *Cresconius* : *Qui quis*
Lib. 1. (*said hee*) *falli metuit bujus obfatu-*
contra. *ritate questionis Ecclesiam de ea consu-*
Crescon *lat.* That is, „Who soever feareth
cap. 33. to

„ to be deceived by the obscurity of
 „ this question, / wherabout wee two
 „ doe contend / let him goe and aske
 „ the Church therof. *Saint Augustin*
 must needs meane the Governours
 and the chief Pastors of the Church.
 Wee are to keep herein to the sound
 Rule of ould *Tertullian*, which if wee
 doe, wee will not be deceived in Theo-
 rems, and *Articles* of believing : *Cate-*
rum (said hee) *quod apud multos unum* *Tertul.*
invenitur, non est Erratum sed Traditum, *de pra-*
sudeat ergo aliquis dicere illos Errasse qui *script.*
Tradiderunt. That is. „ That which is
 „ found one and the same with many,
 „ is not an error, but a Doctrin de-
 „ livered from hand to hand, and
 „ who will dare say those have erred,
 „ that delivered this Doctrin.

Sall look upon the Succession of Pa-
 stors in the Church from age to age,
 downe from the Apostles, and your
 work is surely done, for in that Church
 you have true Faith : for defect of such
 Succession *Tertullian* provoked the He-
 reticks to prove theire descent : *Edant*
 (said

(said hee) Heretici origines Ecclesiarum suarum , evoluant totum ordinem Episcoporum suorum per Successionem ab initio de currentem , ut primus Episcopus aliquem ex Apostolis , vel Apostolicu viru , qui tamen cum Apostolis perseveraverit , haberet Authorum & Antecessorem . Had Sall examined the English Church according to this sure Rule of Tertulian hee had neuer taken up a place among them .

Having said soe much of these four great Doctors of the Church , and theire Vertues , let us now see what kinde of men were the new Doctors Sall hath closed with ; for comparing their lives , and manners with one another , wee shall (according to that of the Philosopher unum quodque magis apparer contraria juxta si posito) bee the better able to Judge who were the true Doctors , chosen by God to teach the Doctrin of Salvation : who knows light , knows darkness , quia eadem est potentia cognoscitiva oppositorum , unde visus , qui cognoscit lucem , cognoscit & tenebras . Let us therefore examin a little the Doctrin , lives , and

and manners of the new men *Salt* hath chosen for his Doctors and Masters.

VI. CHAPTER.

Of the Doctrin and manners of Luther and some other principall Hereticks.

THe Discription 'of theire Lives and Proceedings, who for an age and more under a faire pretence of Reformation have impugned our ancient and long before continued and universally professed Catholick Faith, (alas in many Provinces and Regions they have almost extinguished it) will be a necessary Instruction to shun such men, and abominate theire Doctrin, and to contract noe kinde of amity with theire Disciples and followers.

God hath ever more, out of his Divine,

vine, and sweet Providence, chosen for
Reformation of his Church (when
decay'd in Disciplin or Doctrin) meā
in theire lives, not dissolute or licen-
sious, but austere and sanctifyed, such
were Moyses, Elias, and many of the
old Patriarcks and Prophets, such the
Apostles, and after them many Bishops
and Apostolicall men, all those
brought in Faith, and chased out Ido-
latry by Virtue, Sanctity, and Miracles : Take great heed (saith our Savi-
our) of false Prophets, &c. And againet
Matth. doe men gather grapes from Thornes ? or
cap. 7. figgs of Thistels. Certainly *Sall* you
could not gather grapes from those
Thornes, nor figgs from those Thistels
you are falne in love with ; they
were other kind of men that God us'd
to assume for sowing the seed of
heavenly Doctrin, and teaching the De-
vine lesson of Salvation : hee said not
to *Flagitious*, wanton Moncks and Priestes
running away with nunn's, and wenches,
(such as your new Apostles and Doc-
tors were :) *Euntes ergo docete omnes*
gen-

gentes : Baptizantes eos in Nomine Patris & ^{Matt.}
Fili & Spiritu Sancti , docentes eos servare ^{cap.28.}
omnia quacunque mandavi vobis , & ecce ego
vobis sum omnibus diebus , usque ad con-
sumationem seculi . That is : „ Going
„ therfore teach ye all nations : Baptising
„ them in the Name of the Father , and
„ of the Sonne , and of the holy Ghost ,
„ teaching them to serve all things
„ whatsoever I have commaunded you ,
„ and behold I am with you all days ,
„ even to the consummation of the
„ World . These words our saviour
spake to the eleven Deciples in the
mount , holy and sanctify'd men chosen
by God to enlight and sanctify the
World .

This charge of converting Soules re-
quires (in its owne Nature) by all means
men of Vertue and Integrity ; *Quia*
Sancta Sancte tractanda & a Sanctis : If
those great reformers , which keep
agreat noys in the world , (they vapor
much of a justifying faith but of good
works they have noe care quite against
Saint Pauls sentiment , *Who would bave,*

F that

Epist. that they which believe be carefull to excell
ad Tit. in good works.) If those reformers (I
cap. 3. say) have bin vertuous and mortifyd
men , wee here are to examin , and shall
begin with *Luther*, the Father of *Protesta-*
nisme and principall *Doctor* of the
Church of *England* ; who is most highly
praised , and esteemed generally by
Lutherans and *Calvinists* through all the
Provinces and Countryes they have in-
fected ; they all reverenced *Luther* , as
being sent by God , as the light of the
Ghospell , and *Doctrin Evangelicall* : *Bishop*
Iewell a chief pillar of *Protestanisme* in
England , called *Luther* a most excellent man ,
in his defence sent from God to lighten the Whole World
of the in the middle of darkness ; *Mr. Fox* lik-
Apolog. wise (esteemed in England for a holy
printed man and a Church Historian) said , it
1571. pleased the Lord to reforme and reedify the
Mr Fox desolate Ruins of his Religion by the in-
Aet. and industry of *Martin Luther* , sent , and set up
Mon. by the mighty spirit of God ; And *Mr. Whit-*
printed taker agreat Devine of the English
1563. Church said of *Luther* : Wee reverence
Luther as a Father , and the *Lutherans*
and

and Swynglians our very deare bretheren in yfhit
 Christ. Other Protestant Authors goe in his
 much further in his prailes. Ofander a *Answ.*
 famous Protestant writer saith thus : *to the*
Natus est hoc anno 1483. Incomparabilis Tenth
vir Dei pia memoria D. D. Martinus Lu-^{reason}
therus Islebica in Saxonia, per quem Deus Cam-^{of Ed.}
noster Germania Evangelis Lucem restau-^{pian}
ravit. That is : „*Luther*, that in com-^{printed}
 parable man of God of pious memory ^{1566.}
 „ was borne in the yeare 1483. at ^{Centur.}
 „ Iſlib in Saxony, by whome our Lord ^{25.}
 „ hath restored to Germany the light of ^{printed}
 „ the Ghospeſſell. Others call *Luther* the ^{1604.}
Elias, conductor, and Chariot of *Israel* p. 490.
 to bee reverenced most after *Christ* and *Initio.*
Saint Paul, and accordingly hee was
 honoured with this Vers :

*Christus habet primas, habebas tibi Paule se-
 cundas :
 At loca post illos proxima Luther
 habet.*

All of them affirme *Luthers* calling
 was extraordinary and immediatly

from God, but they were neuer able to shew unto the World any Miracles hee had wrought for confirmation of his mission, the usuall marke of such as are extraordinary missioners of God. I will begin with the Doctrin of this chief Master, *Elias*, and trumpet of the Gospell as they name him.

VII. CHAPTER.

Of Luthers Doctrin.

His Doctrin, which is the foundation of Protestantcy, tends for the most part to Unchristian liberty, and the enervation of Vertue and Christian discipline. He set downe here some poynts therof which are wicked and scandalous.

Thus then they lye:

- Zib. de Capis. Babilon Cap. D.Bap. tis.* 1. That there is noe sinne but incredulity : Neither can a man damne himselfe, doe what mischief bee can, except bee will refuse to believe.

, This

This Article alone opens a gate
to all Impiety and bids good works
a Dieu.

2. The Ten Commaundements aper- Serm.
taine nothing to us, that is to say Chri- de Moy,
stians.

This is directly against our saviours
words; *Si vis ad vitam ingredi serva Man-
data.*

3. It is a false opinion and to be abo- Impre-
lished that there are four Ghoſpells: For ſat ad
the Ghoſpell of John is only faire, true, and ^{norum}
the principall Ghoſpell. ^{Teſta.}

Luther faith this because the other
three Ghoſpells speake much of good
works: and must wee diſcard three
Ghoſpells for the word or Authority of
this beast?

4. If the Wife will not, let the Mayd ^{Serm.}
de Ma-
trimon.
come.

Is not this a ſtrange abomination!

5. It is as neceſſary for every man to Lib. de
have a Wife, as it is to eat, drink, or rotis-
sleep. ^{conjnq.}

What chaſt cares can heare this abo- ^{O in}
mination: how many thouſand and ^{Acert.}
Art. 16.

thousands of holy men in Monasteries
and in the deserts, and in the world,
have lived chaste and like Angells? where-
fore it was well said by a certaine Au-
thor: *fortior est castitas hominum, sed feli-
cior Angelorum.*

*Lib. de
rotis
Monas-
ticis.* 6. Christ and Saint Paule did not Coun-
sell, but desirado Virginity unto Chris-
tians.

O Diabolically.

*Lib. de
rotis* 7. Matrimony is more excellens then vir-
ginity.

Erang. Against all the Fathers, none would
affirme this but a monster of inconti-
nency.

*Ser. A.
de Trin.
de B.* 8. All Christians are as holy, and as just,
as the Mother of God, and as the Apostles
were.

*Maria
C. coz.
Epist.* Coms not this Article and such im-
pious words from the mouth of a man
possessted by the Deuill?

1. Petr. Take more of Luthers Theo-
rems.

*Of Free
Will.* 1. That Free Will in Christians, is only
VVill. a thing of name, and can cooperat nothing
at all,

3. That

2. That the Adultery of David, and treason of Judas was as much wrought by God, ratione as the vocation of Paul.
3. That all Christians and Priests have Priest-equality to absolve finnes.
4. That a woeman or a Child or any other Christian (receiving authority from men the Community) may as well absolve a man ^{may} from his finnes, as any Bishop, or the Pope ^{absolve} himselfe.

5. Fides, & sine, & ante Charitatem 2. ad justificat.

Galat.

Et fides nisi sit sine ulla etiam minimis operibus non justificat, imo non est fides.

That is: Faith without and before Charity doth justify.

And faith unlesse it bee, without even the least good worke, doth not justify; nay, it is not faith.

These dangerous and impious Theorems and Articles you may finde gathered out of Luthers owne works by Doctor Sanders, Puteolum, Coelens, Eckius, Bishop Fisher, Surius, Staphilus, and other writers.

I will give you here *Luthers* opinion, that it was not lawfull to fight against the Turks.

*In Epistola contra duo Mandata Imperia-
lia.* That is : „ In his Epistle against
„ the two emperiall Edicts : Hee pur-
posely crossesthe Emperours ayde
against the Turk, saying : *Oro cunctos
pios Christianos, ne ullo modo sequantur vel
in militiam ire vel dare aliquid contra Tur-
cas, &c.* That is, „ I beseech all Godly
„ Christians that they follow not by
„ any means the Emperour in the warre
„ nor contribute any thing against the
„ Turcks, &c, And hee says elswhere :

*Luth.
in de-
Doctor
rum* *Ut libere animum meum aperiam, hoc aper-
te de me pradico, quod tam invitit Turcam gla-
dio impeterem, quam Christianum fratrem.*
That is : „ That I may freely speak
Paris. „ my minde , I say openly, that I would
Impres, as unwillingly strike a Turck with my
Norim- sword as a Christian brother.
berg

1625. By this favorable opinion to the Turks,
hee was soe gratfull to them, that the
Turkish Emperour (to the great shame
of Luther hearing therof) demaunded
the

the Christian Ambassador how old *Luther* was, and wished him yonger, promising to be his good *Lord*. See Bel-
forest in
cosmog.
lib: 2.
c. 7. col.
579.

Some of the above mention'd points of *Luther*, when the Author of the defence of the Censure had proved at large, one by one to be the true Doctrins and verifiable out of *Luthers owne Books*, then hee proceedeth to this sound Conclusion and Consideration theron.

„ That if a Christian man can not „ damne himselfe by any sinn unless „ hee will refuse to believe : If to „ keep Virginity, and resist the pleasu- „ res of the flesh, be neither much com- „ mendable, (for that marriage is farre 639.
„ better) nor profitable, nor possible; „ for soe much as a wife is as necessary „ as meat, drink, or sleep: and further „ yet, when a man hath taken a wife, „ hee may upon causes lye with her „ sister, or with the next of her kinde: „ and if these will bee obstinate, hee „ may take the mayd instead of the „ Mistris, and with all this, may be not

,, notwithstanding as holy and just as ever
,, was Peter, or Paul, or the Mother
,, of Christ: If all this be true, (as Martin
,, Luther warranteth us) who can com-
,, plaine (saith the defence of the Censure)
,, of the hard way to heaven? who
,, can say the Gate is streight, as Christ
,, our Saviour did?

If these things be soe, are not they
great fooles that mortify theire bodyes
austerely, fasting and praying & Christ
our Saviour said: *Regnum Calorum vim
patitur, & violenti rapiunt illud.* But Lu-
ther says that saying of Christ is but a
fable, for soe much as by only believing
you are as holy as the blessed Virgin
the Mother of our Saviour for according
to his Articles of Justification by faith
only, hee holds fasting, praying and
good works have noe influence upon
Salvation.

But nothing of Luthers Doctrin is
more impious and abominable, then
his abolishing the *Masse* upon a confe-
rence hee had with the Deuill, to
whome in the ende hee yielded; This
made

made Mr. Walsingham a prudent man,
in his Search into matters of Religion , say
to Doctor Downham (who much praised
Luther for a holy man) I alsoe esteemed
Luther to have binne a man of God , but
now I finde him by what the Author
of the defence of the Censure says , to
have beene a very bad man , and to have
opposed himselfe against the Church
of Rome by instigation of the Deuill
himselfe , with whome hee had much
conference as is proved out of his owne
works . , , And surely Sir (saith hee to
Doctor Downham) I think it concer-
neth mee to bee of some better faith,
, and Religion , then such as should
, have the originall and beginning
, from the Divill ; for what concord
, can there be between Christ and Belial,
, light, and darkness ?

Luther himselfe setteth forth his confe-
rence with the Devill in these words.

Consigit me sub median noctem subito ex- *Luth.*
pergessem , ubi Satan mecum caput ejusmodi *Tom. 7.*
Disputationem ; audi inquit Luthere Doctor *VVlte.*
perdocte , &c. That is. , , It happened *pridited*
anno

(saith 1558.

lib. de „ (saith Luther) upon a certaine tyme
 Eiffa „ , that I was fuddainly awaked about
 privata „ midnight , then Sathan beganne this
 Crc. „ Disputation with mee , saying : Har-
 unct. „ ken right learned Doctor Luther . (Nostri
 Sacerde „ se quindecim annis Celebraſſe Miffas privatæ
 fol. 228 penè quotidie , &c.) „ Thou knowest ,
 „ thou haſt celebrated privat Maff , for
 „ the ſpace of fifteen years , almoſt
 „ every day , what iſ ſuch Maffes were
 „ horriblie Idolatrie ? What iſ Christ
 „ his body and blood were not preſent
 „ there , but that thou only diſt a dore
 „ Bread and Wine ? Wherunto I an-
 „ ſwered (saith Luther) that I was an
 „ annoynted Priest , received Unction ,
 „ and Conſecration from a Bishop and
 „ diſ all theſe things as from the Com-
 „ maundement and Obedience of my
 „ Elders , why then ſhould I not con-
 „ ſecrate ?

There paſſed after other arguments
 of Sathan againſt the Maff , and Luthers
 replyes , and among others , Luther ſaid
 that hee celebraſſe Maff in the intention
 and faith of the Church , and that the
 Church

Church did rightly believe and think: But (saith *Luther*) *Sathan è contra fortius & vehementius instans*, age, prome ybi *Scriptum est*, &c. That is: „ Sathan „ urging and replying more vehement- „ ly, said, goe toe shew mee where „ it is written that an ungodly and un- „ believing man may consecrat in the „ faith, and intention of the Church „ (where hath *God* taught or commaun- „ ded this?) To which interogations and arguments of the Deuill, *Luther* confessing that hee could not answer, did yield in all points here touched by him, except in only one, which was against the real presence.

It is remarkable that the deuines of *Hospitium Wittenbergh* publishing theire reasons of ^{man in} abrogating the *Mas*, delivered the very ^{bis His} same reasons and arguments that the ^{stir. Sa-} ^{cram.} Deuill brought against the *Mas* in his ^{part. 2.} conference with *Luther*, and among the printed rest this argument. *Confugiebatis ad Ma-* ^{Tiguri} *riam & Sanctos, illi erant mediatores inter* ^{1612.} *Vos & Christum, sic erupta est gloria Chri-* ^{fol. 20.} *sto.* That is, „ You rann to Mary and „ the

, the *Saints* these were the mediators
, between you and *Christ* and soe
, glory, and honour is taken away
, from *Christ*.

Here you see gentle reader that , , Lu-
ther yielding to the Deuills reasons and
, arguments abollished the *Mas*, and
, that the *Wittenberg* Devines have
, made use of these arguments made by
, Satan, and that *Luther* him selfe af-
, terwards us'd the same arguments
, against the Catholicks : *And as Mr.*
, *Walsingham* says in his search into matters
, of Religion, that the same Articles are
, now held in *England* ; namely against
, the *Masse*, against the *Ordination* and
, *Consecration of Priestes*, against the
, *Real Presence*, against *Privat Receiving*,
, and *Communicating*, about the *Faith*
, of the *Church*, about *honouring* and
, *invocation* of our *Lady*, and other
, *Saints*: And what is yet more marue-
, lous to mee here, is that the Deuill
, alleadged such arguments against Pa-
, pists Religion, in favour of Prote-
, stants, as though hee had loved the
Pro-

„ Protestant Religion , and hated that
 „ of the Catholiks , which they would
 „ say , is a good signe , that the Catho-
 „ lick Religion is the truth . And realy
 „ the Catholiks in all reason ought to
 „ think soe .

Now let any man think with him-
 selfe of what spiritt a man soe conver-
 sant with the Diuill was , (who says)
Diabolus frequentius , & propius mibi condon- In collo.
mit , quam mea Catharina . That is : That Mensal.
 the Deuill doth sleepe with mee oftener and Germ.
 nearer unto mee , then my owne Catharin , Edit.
fol. 281
that is to say , my owne wife Catharin Boren)
 or could write any thing of true Reli-
 gion and Piety : and how dangerous
 a point it were for a man to rely much
 upon him , that was soe beset with con-
 trary Spiritts and Deuills . For as the
 Spirit of Christ can not but perswade,
 good things , and true Doctrin : Soe
 cannot the Spirit of the Devill but
 perswade bad things , and fals Doctrine ,
 either openly , or covertly , for it is
 the Devills function and profession to
 deceive all men , and lead them to dam-
 nation .

The

„ The Matters of *Luthers conference*
 „ with the Deuill faling out to bee odi-
Cherke „ ous and shamfull, sundry excuses are
in his „ pretended in answer therunto. Mr.
reply „ *Charke* and Mr. *Fulke* doe answer that
to the „ by *Luthers* foresaid discourse of his
Censur „ Disputation had with the Devill, is
printed „ meant only a spirituall fight in minde,
1581. „ and noe bodily conference: Is it pos-
Fulke „ sible two Doctors of Divinity in the
in his English Church would give soe weake
treacie „ an excuse? did not *Layather* himselfe
against „ confess it to have beene an apparition
the de- „ *Luther* being awak't? did not *Luther*
of the „ himselfe discribing his Disputation
Censure „ with the Devill say (as aboue:) *Con-*
printed „ *tigit me sub medium noctem subito experge-*
by Tho- „ *fieri.* That is. It happened upon a cer-
mas, Thomas taine tyme that I was suddainly a
p. 234. waked about midnight, then Sathan
Layat. began this Disputation with mee, &c.
in his and says further that the Devill speak-
Hist. „ ing to him, hee burst forth all in sweat,
Sacra. and that his hart began to tremble and
printed „ leap, and said further: (*Voce forti &*
Tiguri „ *graye utitur*) „ The Devill hath a base
1553. „ and
sol. 24.

„ and strong voyce , &c. Doth hee
 „ not further write and affirme
 „ how that *Oecolampadius*, *Empser*, and *Luth.*
 „ others were flaine with such horrible *Tcm.7.*
 „ encounters ? Will *Fulk* and *Charke* *VVit.*
 tell us , that the Devil kild *Oecolampa-* *printed*
dium, *Empser*, and others in a temptation. *1558,*
 But *Mr. Sutlyffe* tells us , that *Luther* in his *de Missa*
 aforesaid discourse of this matter only
 declar'd his dreame : What ? but his
 dreame ? *Mr. Sutlyffe* ? is there in *Lu-*
thers whole discourse hereof , soe much
 as but mention of any dreame ? Doth
 hee not most directly to the contrary say:
 That hee was first suddaine awake , and that
 then after *Sathan* began the Disputation with
 him. Doe men dreame waking ? againe
 doth not *Luther* affirme of *Empser* and
Oecolampadius to have beene flaine by
 such horrible encounters argue more
 then a dreame ? Are men I pray you
 flaine by dreaming ? *Mr. Sutlyffe* your
 answere is like a dream , and did you
 think to delude us in this manner soe
 grossly with an untruth ?

VIII. CHAPTER.

Of Luthers Pride , and contempt of the Fathers: and belying them.

Luth. *Vther* says the name of free will
in colloq *L* was most odious to all the Fathers:
Latin. *Nomen* (saith hee) *Liberi Arbitrii Odissimum fuit Patribus.* Which is a foule
cap. de *lye*, for that noe one thing is more fre-
libero *quent with all the Fathers then that*
arbitrio
S. Aug. *man hath free will.* Did not *Saint Au-*
gustin *write against the Manicheans*, who
de libe- *deny'd free will.* The *Saint asserts free*
re ar- *will in many of his books.* Among
bitrio. *others hee hath this speciall assertion:*
Iterum
de gra. *Est igitur liberum arbitrium, quod qui quis*
zia & *esse negaverit Catholicus non est.* That is:
libero *There is free will, which who denys is not*
arbitrio *a Catholick.* Doth not *Saint Augustin*
Item in *expresly say in one of his Epistles:*
Lib. de
Vera Relig. *Valeat liberum arbitrium ad opera bona, si*
Divinitus adjuvetur, quod fit humiliter pe-
cap. 14. *tendo*

rendo & faciendo. That is. „Free will „is able to doe good works if it be de- „vinely ayded, which is done by humb- „ly asking grace and making use ther- „of. Can there bee a clearer expres- „sion of free will made then this.

Againe the Saint says : *Lex jubere novit, Epist; gratia juvare, nec lex juberet, nisi esset vo- 95, luntas, nec gratia juvaret, si sat esset vo- luntas.* That is : „The law knows „to commaund, and grace to help or „assist. Nor would the law com- „maund if there were not a free will „to be commaunded, nor would grace „help free will , if free will alone „could worke without grace. By this true Doctrine the pestiferous Calumnyes of *Luther* are repulsed and confuted , to wit , his assertion that there is noe free will , and that the name therof is odious to the Fathers , and that the Papists teach a man may keep and fullfill the commaundements by the proper forces of nature without Gods grace. *Papista* (saith hee) docent posse hominem propriis natura viribus , sine

gratia Dei, mandata servare. That is :
,, The Papists doe teach that a man
,, may keep the commaundements of
,, God, with the propper forces of nature
,, without Gods Grace. Which is mani-
festly contradicted by all the Fathers,
and all Catholick Devines and Schoo-
les: Read Bellarmin Lib. 5. *de gratia &*
libero arbitrio. Cap. 4. & 5. Read Coccius
who setteth downe this Article : That
after the Fall of Adam, noe man can doe
any thing, by the propper forces of nature,
but hath need alwayes of the helpe of Gods
Grace. And besides all Scriptures alead-
ged for the same, hee citeth above an
hundred Greeck and Latin writers that
confirme the same. You see by this
what a lying impostor *Luther* was in
belying the Fathers touching free will,
and the need of Gods Grace in doeing
any good worke.

There neuer lived an *Heretick* that
more contemned the veneration and
authority of holy Fathers, then this
proud and wanton *Monk.* „ Hee falls
„ upon *Saint Hierome*, a famous Doctor
of

„ of the Church in this kind. Hierome ^{Luth.}
 „ may be read for History, but as for ^{in collo.}
 „ faith, and true Religion, there is not ^{Germ.}
 „ one word to be found therof in his ^{cap. de-}
 „ writings. And againe: Hierome doth ^{scriptis}
 „ treat indeed of Christ, but only in ^{patrum.}
 „ name: But of faith, hope, and cha- ^{Iteus}
 „ rity, hee saith nothing at all. O im- ^{in collo.}
 pudent, petulant, abominable ^{Latino} Luther, that ^{cap. de}
 wrigg soe intollerable a calumnie against ^{Patri-}
 Holy Hierome. ^{bus} ^{Tom. 2.}

That Saint Hierome, who wrigg soe
 many tomes, especially commentaryes
 vpon Saint Mathew, upon the Epistles
 to the Gallatians, Ephetians, and Titus,
 upon the Psalms, and some of the Pro-
 phets, that wrigg many holy works, that
 wrigg in a faire stile against Hereticks,
 (Monsters and lyers as Luther was,) as
 Vigilantius, Helvidius, Jovinianus, Monta-
 nus, and the like: See Bellarmin de Scrip-
 toribus Ecclesiasticis ab anno Domini 300. ad
 annum 400. Where you shall finde a
 great number of Books, and works
 Saint Hierome wrigg, and now can any
 man imagine, that Saint Hierome, that

writt soe many Godly things and especially against Hereticks, And that there is not one word as Luther says to be found in his writings concerning faith and true Religion, and that the Saint doth treat of Christ but only in name: But of faith, hope, and Charity, bee saith nothing at all.

Luth. Will you heare Luther speaking of the
Tom. 2. ancient Fathers, and the most famous
VVitt. of them, who contradicted, his Protes-
Anno stant licentious Doctrin? first hee im-
1551. pudently affirms all of them to have
Lib. de beene blinde, and most ignorant in
Servo *Arbitr.* *Scriptures*, and to have erred all theire
pag. life tyme.

434. „ Of sundry Fathers, in particular
Luth. „ hee speaks thus. In the writings of
in collo- „ *Hierome* there is not a word of true
Cap. de „ faith in Christ and found Religion.
Patri- „ *Tertulian* is very superstitious. I have
bus Ec- „ held Origen long since accursed of
clesia. „ God. Of *Chrysostome* I make noe ac-
„ count. *Basill* is of noe worth, hee is
„ wholy a Monk, I wey him not a
„ hayre. *Cyprian* is a weake Devine.
„ Hee adds further that the *Apologie*
of

,, of his Schollar *Philip Melancton* doth
,, farre exceed all the Doctors of the
,, Church, and even *Augustin* himselfe.
Is not this a Luciferian pride in this Ap-
postata to despise all the venerable Fa-
thers in this kinde; and yet this wic-
ked *Fryers* authority and Doctrin, is the
first foundation of Protestancy: let them
look well to theire Religion, I think
they have need.

As *Luther* abolished the *Masse*,
and began his work of opposition
to the *Romish Church*, by the confe-
rence and direction of Sathan: soe hee
endeavoured alsoe to prove that hee
took of Sathans spiritt in his actions,
and writings. Wee have now shewed
how scornfully heo hath reviled the Fa-
thers, let us now see how petulantly hee
abuses a great Monarch King *Henry* the
eight. „ I talke (saith hee to King *Desen.*
„ *Heury*) with a lying scurrill, covered p. 16.
„ with the tytle of a King, a Thomi-^{fol. 337.}
„ sticall braine, a clownish witt, a dol-^{fol. 337}
„ tish head, a bugg, an hypocryte of
„ the Thomists, most wicked, foolish

G 4. „ and

„ and impudent *Harry*. This glorious
 „ King lyeth stoutly like a King. And
 „ heare now must I deale not with ig-
 „ norance and blockishnes only , but
 „ with obstinate and impudent wicked-
 „ ness of this *Harry* : for hee doth not
 „ only ly like a most vaine scurre , but
 „ paslēth a most wicked knave , in de-
 „ torting of Scripture. See whether
 „ there be any sparke in him of an ho-
 „ nest man. Surely hee is a chosen ves-
 „ sell of the Deyill , I would to God
 „ piggs could speak , to judge between
 „ this *Harry* and mee. But I will take
 „ asses that can speak. Judge you (ye
 „ Sophists of the Universityes of *Paris*,
 „ *Lovan* , and *Cullen*) what this *Harryes*
 „ Logick is worth. I am ashamed
 „ (*Harry*) of thy impudent fore-head,
 „ which art noe more a King now,
 „ but a sacrilegious theefe against
 „ Christis owne words. I will feigne
 „ here certaine fooles and madmen , to
 „ the end I may set out my King in his
 „ colours , and shew that my bedlam
 „ King , doth passe all bedlamness it
 „ selfe.

How
 intole-
 rable is
 this in
 a rune-
 gate

Fryer,

fol. 339

See the
 pride of
 an App-
 state
 against
 famous
 Uni-
 versitys

„ selfe. What need had I of such piggs
„ to dispute with all ? Thou lyest
„ in thy throate foolish, and sacrile-
„ gious King. This block my L. M.
„ Harry hath taught togeather with his
„ asses and piggs, and now hee is mad
„ and cryeth , and foameth at the
„ mouth. Neither could I with all my
„ strenght make this miserable King,
„ loe filthy and abhominable a spectacle
„ to the world , as hee by fury maketh
„ himselfe. What harlot ever durst
„ bragge of her shame , as this most im-
„ pudent mouth of his doth ? This
„ foole must have a Dictionary to learne
„ what a Sacrifice is. Oh unhappy that
„ I am , to be inforced to loose tyme
„ with such monsters of folly, and can-
„ not get a learned man to contend
„ with me. Soe hee.

And I leave infinit dispilefull, flauder-
ous, and scurrill words, which this impud-
ent Apostata useth against his Majesty.
And som care soe dishonest , as I am as-
hamd to English them , as where hee
saith: *Jus mihi erit Majestate m , Anglicam ster-*

fol. 333

fol. 337 core consergere. . And againe : Sit ergo
 mea hac generalis responsio ad omnes senti-
 nas insulfissima hujus larva. Againe : Hac
 Luthers ^Zunt robora nostra, adversus qua obmutescen-
 Spirit ^Sre coguntur Henrici, Thomista, Papista, &
 in ray ling quicquid est facis, sentina, latrina impio-
 speach. rum & sacrilegorum ejusmodi : sordes iste
 & labes hominum Thomista & Henrici, Sa-
 crilegus Henricorum, & asinorum cultus, fu-
 vor insulfissimorum asinorum, & Thomisti-
 corum pororum : os vestra dominationis
 impurum & sacrilegum. ,, And a hundred
 ,, more like sentences.

IX. CHAPTER.

Of Luthers Incontinency.

Luther after his conference with the Devil (having resolved to build upon this foundation the structure of his reformation) indeavoured by all meanes to gaine to his side many Poets, Painters, Players, and Printers, to discredit with schoffing Ballets, Pamflets, Poems,
 and

and Pictures the Roman Religion (which untill then had been called and esteemed the only Catholick and Apostolick) and to divulge his new Doctrin, amongst ignorant and vicious People. For the incouragement of dissolute Clergy-men to joyne with him hee taught (against the Doctrin and Practice of the whole Church, ever since the Apostles tymes) that Priestes, and professed Monks and Nuns might lawfully marry, and were bound to doe soe.

This liberty of marrying, and joyning together Monks, and Nuns, with his principle of Justification by only faith, drew to him from sundrey parts of Europe incontinent Clargy-men, (all Monks and Nuns, that were weary of solitude and pittance rann out of their Cloysters) some of the chiefest of those Apostatas weare *Caroloſtadiuſ*, Arch-Diacon of *Witimberg*, *Justus Jonas* head of a Colledge of Canon Regulars, *Oecolampadiuſ* a Monk of *Saint Brigitte* Order, *Zwingliuſ* a Canon of Conſtance, *Martin Bucer* a Dominican Fryer,

Fryer, Peter *Martyr* a Canon Regular, and some Augustin Fryers of *Luthers* owne Order, each of these having taken a wench were ingag'd in *Luthers* quarrell against the whole Church. And they soe domineered with their dancing woemen and Nuns, and with the favour of the People given to all kind of liberty and dissolution, that they dar'd say: *Omnia judicemus & reganemus.*

A word or two in particular of *Luthers* flaming incontinency. Few have ever matcht him that way; (though wee should compare *Mahomet* the Author of the *Alcaron* with him *Luther* would not yeild to him in lust or dissolution.) Before his Apostacy from our Catholick Church during the tyme hee was a young man and *Monk*, hee lived in his Monastery, punishing his body with Mortification, fasting and prayers, honour'd the *Pope* out of meer Conscience, kept chastity, poverty, and obedience. Soe saith *Simon de Voyon*. *And what soever (saith Luther) I did, I did it with*

*Voyon upon
the Ca-
taloge of the
doctors
printed
1598.
pa. 180.*

with a single hart, with good zeal, and for
 the glory of God, fearing grievously the last ^{Luth.}
 day, and desirous to be saved from the bot- ^{words}
 tome of my hart. But after his revolt from ^{the Ga-}
 the Church harken to what hee says, ^{latians}
 and his most barbarous speeches. Noth- ^{Engli-}
 ing (faith hee) is more sweet or loving ^{shed in}
 upon Earth then is the love of a woeman if a ^{Cap. I.}
 man can obtaine it. And againe: Hee that ^{fol. 35.}
 resolveth to be without a woeman, let him ^{In}
 lay aside from him the name of a man, mak- ^{Prov.}
 ing himselfe a plaine Angell or Spirit: ^{31.v.1.} ^{Luth.}
 yet more. As it is not in my power, that I ^{Tom.7.}
 should be noe man, soe it is not in my power ^{VVit-}
 that I should be without a woeman &c. ^{temb. in}
 In soe much as hee acknowledgeth ^{Epi. ad}
 himselfe to have been almost madd ^{VVolf-}
 through the rage of lust, and desire of ^{angum}
 woemen: exclaiming out yet further ^{fol. 505}
 and saying. „I am burned with the great
 „flame of my untamed flesh, &c. But
 „faith hee. It suffiseth that wee have
 „knowne the Riches of the Glory of
 „God, the Lamb which taketh away the
 „sinns of the world, from him sinn can-
 „not draw us although wee should com-
 mit

„ mit fornication, or kill a thousand ty-
 „ mes in one day. In fine having left of
 prayer, and all Mortification for eight
 days together, at the last having cast of
 his Religious habitt anno 1524. Hec
 did in a speedy accomplishment of his
 longing desire, marry even upon the
 suddaine *Catharin Bore* (one of the nine
 Nuns that *Leonard Keppen* on the 7. day
 of Aprell 1523. brought to *Wittenberg*
 from the Monastery of *Nimpisen*) ha-
 ving in the evening invited to supper,
Pomeran, *Luke the Painter*, and *Apelles*
 the *Lawyer*, hee then soe finished the
 abominable marriage for which by the
 most ancient and imperiall Lawes, soone
 after the tyme of *Constantine* the great,
 hee should have lost his head. *Florinian*
 the third Christian Emperour after Con-
 stantin published this Edict. *Ut qui*
Histor. *Sacratam Virginem vel ad nuptias contrahen-*
Lib. 6. *das pellicere conaretur &c. Capitu* suppicio
Cap. 3. *multaretur.* And the forelaid Law is
 yet extant. *Cod. lib. de Episcopis & Cle-*
ricis. Where it is said. *Si qui non dicam*
rapere, sed tentare tantum, jungendi causa
Ma-

Matrimonii Sacratissimas Virgines ausus fuerit, capitale pena feriatur.

Osiander and *Melancton* doe attest *Ozean.*
this marriage of *Luther.* *Centurie*

All wanton Monks and Priestes rann 16.s.36
after *Luther.* each one with a Nun or a pag. 29.
wench ; *Martin Bucer* a Dominican fryer, *Melan.*
and *Bernardus Ochynus* a Capuchin a com- *in Epist.*
plished the like Sacrilegious Marriage *ad Ioac.*
with two Nuns ; *Peter Martyr* being a *Camer.*
Canon Regular of the order of *Saint Luthers*
Augustin marryed at Straesburgh Dame *conjugio*
Catharin the loose Nun, that rann out
of her Cloyster of Metz in *Lorraine*: yea
the *Arch-Bishop* of *Cullen* began his Re-
formation with marrying a Nun. Soe
writes *Osiander* : *Interea* (faith hee) *Osiān.*
Archiepiscopus Coloniensis *Elector Gebardus* *Centur.*
Baro Truchesius *Reformationem Religionis me-* *16.L.4*
ditabatur ; & *Matrimonium Agneti*, *qua cap. 18,*
monialis fuerat, *promisit*, *camque tandem in*
uxorem duxit That is. The *Arch-Bishop*
Elector of Cullen, *Baron Truches* began the
Reformation of Religion, and promised to
Marry Agnes that was a Nun, and at length
Married her. See further there pag. 953.

How

How revolted votarys the Protestant Bishops of England took wives, namely the ensuing. *Hooper of Worcester*: *Bartowe of Chichester*: *Downham of Westchester*: *Storie of Hereford*: *Barkaley of Bath*, and *Wels*, *Coverdale of Exeter*: who all of them were professed Monks; to whome might be added *Sandes of York*, and *Cranmer of Canterbury*, (who still carried a wooman about with him) with divers others all of them formerly Catholick Priestes.

One of the first that begun to live in England scandalously was *John Bale of Norwich a Carmalit Fryer*, taking to him his *Dorothy* a lusty wench, whome hee called *fidelissimam conjugem*, this *Fryer* was after made *Bishop of Ossory in Ireland*.

Mark it well *all* how all these illuminated Doctors of your Protestant Religion, were declared Enemyes to chastity, and prophane breakers of theire Vowes, and began all of them the great worke of Sanctifying the world, and reformating the Church, by marrying to Nuns

Nuns and other dissolute woemen, without such Companions they could doe nothing at all. Did the holy *Missioners* sent from the *Sea of Rome* Saint *Patrick* to convert the *Idolaters* of *Ireland*, *Saint Austin* the *Benedictin* the *Pagans* of *England* in the tyme of the *Saxons*, and other *Saints* to other Kingdoms to enlighten them, and chase away *Idolatry*: did (I say) these holy *Missioners* that brought in holy Religion by Miracles and Sanctity bring a long with them sacrilegious and naughty woemen to accomlisch, the Conversion of Nations?

Now good *Sall* sit downe a little I pray you and ponder with your selfe, if *God*, (a God of Piety and Sanctity) would send soe wicked a man as *Luther* to denounce his word and *Ghospel* to the world; a man, who by a conference with the *Devill* abollished the *Mass*, threw of his habit of Religion, and all modesty and vertue, marryed a professed *Nun*, and lived more like a beast then a man, who contemned in the highest degree,

H the

the veneration, sanctity, and learning
of all the Fathers, who was possessed
with a spirit of an intollerable pride,
would God employ such a man, a slave
of lust, pride, and the Devill, to give
the true light of the Ghospeſſell?

Think ſeriously ſall what ſmale reaſon Mr. White had to ſay of Luther,
VVhit., „ This was the end of that good man,
in his way to the Church. „ whose memory ſhall be pretious in the
„ Church for ever, and flouriſhing as
„ the Rodd of Aaron layd up in the Tabernacle.

168. After a due ponderation of the pre-
pa. 428 miſſes touching Lutbers impious Doc-
trin, and incontinent and wicked con-
verſation taken out of the writings of
Protestants themſelves, I doe referr to the
Readers owne judgement, whether
wee are to joyne in elteeming and term-
ing him a holy man, as certaine Pro-
testants doe to the great blemiſh of theire

Gabr. Powell in his conſideration ſome of theſe are English:
Mr. Gabriell Powell calls him holy Saint
Luther; Mr. Iewell calls him as (above was
raion ſaid) a moſt excellent man, ſent of God to
en-

enlighten the world in the midst of darkness ; Papists
Mr. Fox saith it pleased the Lord to send ^{Suppli-}
and set up Luther by his owne mighty Spirit, ^{cation}
hee alsoe Rubricates him in the highest ^{printed}
ranck of his Confessors ; Mr. Whi-^{164:}
taker, doth reverence him as the Fa-^{pag.}
ther of Protestants ; other Protestant
writers of Germany and other Pro-
vinces call him Elias : Conductor, and
Chariot of Israell, and to be reverenced
after Christ and Saint Paul. But all
these high, strange, Phanaticall, and
hyperbolicall prayses given to this
wicked man are proved lyes by the
plaine uncontroulable alegations and
Testimonyes of other learned Prote-
stant Authors, who are to be cre-
dited in this, Quia res ipsa loqui-
thy.

X. CHAPTER.

What frutes followed Lü- thers Doctrin and Re- formation.

IT has beeene a constant obseruation in all ages and tymes , that men sent from God by extraordinary missions as the *Apostles* and other *Saints* after them ; and alsoe those sent from the *Sea of Rome* with ordinary mission were *Saints* and holy men , and wrought wonders and *Miracles* ; and great devotion , sanctity , pittance , prayer , and change of mens lives to the better followed these missions , whole Provinces amended theire ill manners , and lives : *Saints* doe holy things , *Bona arbor, bonos fructus facit.*

Now if wee shall examin the nature and effects of *Luthers Reformation*, wee shall finde neither *Miracles* nor *Sanctity* in

in him, or the rest of his Brethren : and what fruits did this new Doctrin produce in the people ? did those that received it become more holy then before, more modest, just, sober, or more penitent for their sinns ? Was pride, vice, and dissolution abated or diminished after the pretended zeale of these reformers ? did any man mortify his body, or crucify his flesh with the concupisence and vices therof ? Noe such matter : a change indeed followed their new Ghospeeling and Reformation, it changed all to the worst ; *Rapine, Vsery, Adultery,* and all kinde of uncleanness and dissolution became greater then before, these were the first fruits of Luthers extraordinary mission. *Mala arbor, malos fructus facit.*

Will you have all this evidently proved by the Testimony of prime Protestant Authors, wherof Luthers is one ? Hee speaks thus : „ The World ^{Luth.} _{in Po-} groweth dayly worse, men are now _{stilla} more revengefull, covetous, licen- _{super} tious, then they were ever before _{Evang.}

Dom. I. „ in the Papacy : when wee were few
Adren. „ duced by the Pope , every man did
tus Do- „ willingly follow good works , and
minica „ now every man neither saith ; nor
26. post „ knoweth any thing but how to
Trinit. „ gett all to himselfe by exactions , pill-
„ age , theft , lying , usery , &c .

The second Author is *Erasmus* (one
of *Mrs.* Fox his Saints and Confessors
in his acts and monuments) hee says :
Eras. *Circumspice populum istum Evangelicum , &c.*
in Epist. *profer mihi quem istud Evangelium , ex com-*
ad vul- *messatore sobrium ex impudico reddiderit vere-*
gariam *cundum , ego tibi multos ostendam qui facti sunt*
neoco- *scipisis deteriores .* That is : „ Look upon
mmum „ those Evangelicall people , bring mee
written „ one glutton that this Ghospell made
anno „ one glutton that this Ghospell made
1529. „ sober , an incontinent man made chast ,
„ i will shew you many that have ex-
„ ceded even themselves in wicked-
„ ness , and hee further saith : *Quos*
antea neveram puros , &c. That is :
„ Who I have knowne before pure ,
„ cleane , sincere , and voyd of craft and
„ knavery , I have seen these men after
„ professing this new Evangelicall Sect , be-
„ ginne

„ ginne to speake of mayds &c. to Eras.
 „ leaye of theire prayers, to become *in Epist.*
 „ very impatient, and vaine, and meer *ad Fra-*
 „ vipers in theire manners, and have as *tres id-*
 „ it were cast of human nature, I speake *feriores*
 „ what I know; And hee saith yet fur-*Ger-*
 ther there. *Novi monachum, qui pro una*
duxerit tres &c. „ I knew a Monk who
 „ instead of one wife marryed three,
 „ and I knew a Priest, that after hee
 „ had marryed a wife, found out that
 „ shee was marryed to another be-
 „ fore. I will not name to you a cer-
 „ taine Priest, whipt here at *Basille*
 „ about the streets for his wickedness
 „ being of the same profession with
 „ these Ghospelers, &c. Hee testify'd
 „ publickly that after hee had once ad-
 „ dicted himselfe to that Sect, hee
 „ rann into all kind of wicked-
 „ ness; I will not say what hee told
 „ of the whole Sect, &c. hither to *Eras-*
 „ *mvs.*

„ *Musculus* a famous *Lutheran* saith: *Muscul.*
 „ Thus stands the case at present with *Dom. I*
 „ us *Lutherans*, that if any bee desirous *Adv. C*
in Lib.

de Pro- „ to see a great rabble of knaues, of
phestia „ turbulent persons, deceitfull Cose-
Christi. „ ners, Userers, let him goe to any
„ City where the Ghospeſſell is *purely*,
„ preacht, and hee shall find them
„ there by multitudes; for it is more
„ manifest then the day-light, that there
„ were neuer among the Ethnicks, Turks,
„ and other *Infidells*, more unbridled,
„ and unruly persons, among whome
„ all vertue, and honesty is quite ex-
„ tinct, then are among the Pro-
„ fessors of the Ghospeſſell. And ſall is not
this a faire Testimony *Musculus* gives
of the firſt fruits of your Reforma-
tions?

Perhaps good works and *sandity* some
years after followid your new Doctrin
and *Ghospeſſelling*: I cannot finde it ſoe,
but quite contrary: for Mr. *Stubbs* in
his Motives to good works, printed
anno 1596. In his Epiftle to the *Lord*
Major of London, faith: „ That after
„ his trauel in compassing all *England*
„ round about; I found the people in
„ moſt parts diſſolute, proud, envious,
mali-

,, malicious, covetous, ambitious, car-
,, less of good works, &c.

And after him *Mr. Richard Giffey a Protestant Devine in his Sermon at Pauls Cross 7. Octob. Printed 1604.* page 31, saith: ,, I may freely speake
,, what I have plainly seene in the
,, course of some travells, and observa-
,, tion of some courses; that in *Flanders*
,, was never more Drunckennesse, in
,, *Italy* more wantonnesse, in *Iury* more
,, Hypocrify, in *Turky* more Impiety,
,, in *Tartary* more Iniquity, then is
,, practised generally in *England*, par-
,, ticularly in *London*. And if wee may
give credit to the relation of some
Catholicks, and *Protestants* that come
abroad, it is noe whit better there
at present.

The Centuristes Cent. 7. c. 7. Col.
181. Complayning of the want of good
works among those of theire owne
Profession, and speaking of the *Catho-*
lick common people in the blindness
(of *Papistry* as they term it) say
thus. ,, They were (the *Catholicks*)

, soe attentive to theire prayers, as
,, they bestow'd almost the whole day
,, therin &c. They did exhibit to the
,, Magistrat due obedience; they were
,, most studious of amity, concord,
,, and Society, soe as they would easi-
,, ly remitt inivryes, all of them were
,, carefull to spend theire tyme in an
,, honest vocation and labour, to the
,, poore and strangers they were most
,, courteous, and liberall, and in
,, theire Judgments and Contracts most
,, true.

Sall is not this a faire Testimony wee
Catholicks have from our adversaryes
of vertue, piety and good works; strong
it must be coming from adversaryes.

Now I would faine know how can
Luther and his new Reformation, save
those that received his Doctrin, hee
cannot doe it by good works, wheras
himselfe, *Erasmus*, *Musculus*, and the
Centuristes Confess they had noe *merita bona*, but *multa merita mala*. Noe good
works, noe justice, noe piety: hee an-
swers

swers let them live as they please, and doe noe good works ; let them have faith, and live neuer soe wickedly, they are sau'd : for this is a principall Article of *Lutheran* Faith and Doctrin that , *Who doth once truly believe, though bee committed thousands of Murthers Adulteryes, and most wicked sinns cannot be seperated from God, nor fall from his Grace , and , which is more, cannot loose his Faith by any sinn ?* Let any man judge , if ther can bee any principle and Article of Faith more desperate and impious then this.

XI. CHAPTER.

Of Calvins Doctrin , his Cālumnies against Catholicks, and of his Life and Conversation.

Iohn Calvin borne at Noyon in France, an eloquent man and famous with

Pto-

Protestants for his writings, especially his Books of Institutions, which are more esteemed in England and wheresoever his Sect bears sway then the Cannons of holy Church, and the Doctrin and Authority of the ancient Fathers. Hee is very well described by a French

*Georg. Author, as thus : Calvin, comme une me-
l'Apô-
stre con-
tre les
150.
Heresies du
Mini-
stre la
Banffe-
rse &c.*

schante Arraignée, a couru par dessus toutes les Heresies passées, e de chacun en succée le venin le plus pernicieux, & en compasant, une venenade en a envenionné la Christiente. That is : „ Calvin like a „ venomous spiderr hath runne over all „ Heresyes of former tymes, and hath „ suckt out of each of them the most „ pernicious venim, and made therof „ a poysened Potion, and gave therof „ to drinck to the Christian World. Hee raked up many old Heresies from hell, but nothing can be more blasphemous then two Articles of his Doctrin : The one, that hee makes God Author of sinne, affirming that hee damnes soules to Hell by an eternall inevitable, and unalterable decree and Iudg-
ment

iment, without any regard had of theire doing good or evill; is not this to make God, a God of iniquity? as you would call a temporall Judge, a cruell Judge when hee puts to death a prisoner without hearing any trespassse, or crime aleadg'd against him, and whether, hee did or did not meritt death: the Scripture allover tells us God is a holy God, and therfore in heaven the *Angells*, and the blessed soules sing: *Sauctus, Sanctus, Dominus Deus omnipotens, qui erat & qui est, &c.* King David says: *Quoniam non Psal. 5. Deus volens iniquitatem tu es.* Because thou art not a God that willeth iniquity. And elsewhere it is said: *Non est iniquitas apud Deum.* And Royall David further tells us, speaking to God: *Odisti omnes qui Psal. 5. operantur iniquitatem.* Thou hatest all that work iniquity. Doth not Saint Paul say: *Nonquid iniquus est Deus?* Is God unjust? And Calvin contrary to Rom. holy David and Saint Paul makes God Cap. 3. unjust and doing iniquity in condemning soules to eternall flames without careing what they have done good, or evill

evill: were ever spoken by the mouth
of man , soe horrible and impious
words as these insuing of *Calvin*. *Dicitur*
Satan excacare infidelium mentes, *sed unde*
hoc nisi quod a Deo ipso manat efficacia er-
roris ? lib. 1. *Instit.* cap. 18. Sect. 2. And
againe hee saith lib. 3. cap. 24. Sect. 13.
Vocem ad eos (homines) dirigit, (Deus)
sed ut magis obsurdescant ; Lumen accedit,
sed ut reddantur Catores ; Doctrinam pro-
fert, sed qua magis obstupecant. What
Doctrin soe diabolicall as this of *Cal-*
vin saying professedly , that when the
Devill blinds sinners that the very effi-
cacy of the error proceedeth from God ;
and that *God* speaks to sinners but will
not that they should heare him , that
hee sheweth them light, to the end they
may be come blinder then before , final-
ly hee saith *God* makes an offer of Sal-
vation (to the reprobate) but with
noe intention of theire having it. This
Doctrin of *Calvin* affirming *God* to be
Author of our sinn , as it is impious in
it selfe , soe it displeased many *Prote-*
stants , in soe much as the Magistrats of

Berne

Berne (though otherwise *Calvinists*) made it penal by their Lawes , for any of their Territories , to preach *Calvins Doctrine* therof, or for their people to read any of his Books containing the same. *Vide litteras Senatus Bernensis , anno 1555.*

Himselfe acknowledgeth such a decree, and judgement of God to bee horrible : *Decretum quidem* (saith *Caluin*) *borribile fateor* , and yet hee will have it stand soe : This Doctrine hee hath in his Institutions and upon *Matthew*.

Lib. 3.
Instit.
cap. 23.

S. 2.3.

4. And

in his

harmon-

me upon

Math.

cap. 13.

Calvin and other Hereticks interpret holy *Scriptures* , which in some places are darke , and the fence hard to be understood , with great presumption , and without invoking the ayd of the *holy Ghost* , which makes them fall into errors and heresies. *Saint Peter* *Petr. 2.* himselfe doth attest this darkness in *Epist.* these words : „ My dearest &c. doe *cap. 3.* „ you account Salvation , as alsoe „ our most deare brother *Paul* according „ to the wisdome given him hath writ- ten

„ ten to you : as alsoe in all Epistles ;
 „ speaking in them of these things , in
 „ the which are certaine things hard
 „ to be understood , which the un-
 „ learned and unstable deprave , as
 „ alsoe the rest of the *Scriptures* , to
 „ theire owne perdition . It is certaine
 that by reason of the difficulties in
Scriptures , whether in the stile , or in
 the depth of the matter , the ignorant
 and unstable (such as hereticks be ,)
 doe pervert *Saint Pauls* writings as alsoe
 other *Scriptures* to theire owne damna-
 tion . Wherfore it is a every dangerous
 thing for such as be ignorant , or for
 wyld witted fellows to read the *Script-*
ures , for such conditioned men be they ,
 that become Hereticks , and through
 ignorance , pride , and private fancy ,
 meeting with hard places of *Saint Pauls*
Epistles , or other *Scriptures* , breed He-

Aug. resyes . The great *Saints* , and *Doctors*
lib. 2. *Augustin* , *Ambrose* , and *Hierom* , tell
de doct. us that not only the things treated of
Chrif. in the holy *Scriptures* , but alsoe the
e. 6. & manner of writing , and inditing ther-
Epift. of

of, is high and hard, and purposly *Ambro*
by Gods providence, appointed to be *Epist.*
written in such sort. For this reason 44.
the above named Saints and other *Iherons*
Doctors in all ages by continuall study, ^{to Pass}
watching, fasting, and praying, had ^{linus}
much a doe to understand the *Scriptures*; ^{Epist.}
did not David pray to God thus, give ^{cap. 5.}
mee understanding, and I will search thy 6. 7.
Law. Did not the eunuch in the *Acts*, ^{Psalms}
reading the Prophet Esay, say to *Phi-* ^{128.}
lip: How can I understand without an inter-
preter?

Truly if those holy Fathers and ^{Cap. 8.}
Doctors found the *Scriptures* hard after
much study, and praying to God for
obtaining light and the true under-
standing of *scriptures*, I wonder how
they were not hard to *Luther*, *Calvin*,
Zwinglius and other impious men.

Saint Hierom saith expresly that the
Epistle of Saint Paul to the Romans, is
wraped in soe great obscurities, that
to understand it wee need the help of
the *holy Ghost*, especially som paslages in
the ninth Chapter, and among others

I this:

this : *Iacob I loved, and Esau I hated,* (and God saith soe) : When they were not yet borne, nor had done any good or evill. The Apostle considered, that men reading this passage would take occasion to murinour against God as partiall, and acceptor of persons, for loving *Jacob*, and hating *Esau*, that were both equall by nature and condition, both infected with originall sinn, and consequently both guilty of eternall damnation : Saint Paul says, what shall wee say then? Is there iniquity with God? But you will say, what did God see in *Jacob*, wherfore hee lou'd him, and in *Esau*, wherfore hee hated him, before they were borne, or had done any good or evill? The Fathers and learned Interpreters of Scriptures, answer thus : In *Jacob* nihil invenit amandum, nisi Misericordie sua donum. In *Esau* nihil odit nisi peccatum origenale. That is : , , That God found , , nothing in *Jacob* to be beloved, but , , the gift of his owne mercy. Nor in , , *Esau* to be hated, but originall sin. Now *Calvin* or another like him coms in,

in, and says : *Quid ergo?* What is hier to be said? *Nunquid dicetur Deus iniquus,* qui sine merito elegit *Iacob & Esau* repro-
bavit? That is : „ Will not God be estee-
med unjust , that hath chosen *Iacob*
without merit? Saint Paul says *absit*,
God forbid , and the Fathers that right-
ly understands Saint Paul, doe justify what
hee said , and gives this unanswerable
reason : *Quia Iacob pro misericordia elegit,*
& Esau pro justitia reprobavit ; cum facit
Deus (faith Saint Augustin upon this
hard matter) *per misericordium facit, cum*
augem non facit, per judicium non facit. Hee
that will busy himselfe to know wherfore
God gives mercy to one , and not to an-
other , let him well consider what the
same Father says : *Serutetur, qui potest,*
tam profundum Iudicium : verumtamen
caveat precipitum. That is : „ Let him
„ that Seekes to penetrat soe deep a
„ Judgment be aware he fall not into a
„ precipice.

And that you may clearly see that
God is just in his proceeding with *Iacob*,
and *Esau*. The Fathers, and Divines

give this evident reason. *In eo (faith they) quod alicui datur ex mera gratia, iniquitatem non habet locum , si non datur alteri , quia gratia potest unificari , & non alteri sine iniquitate.* That is : , In that , which is given to any one of meer , grace , injustice hath noe place if the , same is not given to another , because , grace or mercy can be done to one , and not to another without any inju- , stice. Our Saviour makes this plaine in distributing the penny or reward on the work-men , that came into the vyniard in the morning , and at eleven of the Clock , for hee gave the same to both : Those that came in the morning thought they should receive more then the others , and not receiving more then the others : , They murmured , against the Master of the vyneard , saying : These last have continued , one houre , and thou hast made them , equall to us that have borne the day , and the heats. But hee answering , said to one of them . frind , I doe the , noe wronge : didst thou not cove-
nant

*Math.
cap. 20.*

,, nant with mee for a penny ? Take
,, what is thine and goe : I will al-
,, soe give to this last even as to the
,, alsoe.

If there were two men both being Christen'd , both beleeving well , and living well , if *God* should give heaven to one , and should damne the other , then would *God* be term'd unjust , partiall , and forgettfull of his promise : but respecting , or taking two , who both be worthy of damnation , (as all are before they be first called to mercy) then the matter standeth on meer mercy , and of the givers will and liberality ; in which case partiality or justice hath noe place . Saint *Augustin* giveth an *Ang.* example of two debtors : the one for *lib. de* giving all , and the other put to pay *predest.* all , by the same creditor . Another ex^e *gratia c. 4.* ample .

1. Two malefactors being condemned both for one crime , the prince pardoneth the one , and letteth the law proceed on the other .

2. The theefe that is pardoned ,

I 3 can

can not attribute his escape to his owne deseruing but to the Princes mercy.

3. The theefe that is executed can not challenge the prince that hee was not pardoned alsoe : but must acknowledg hee hath his desert.

4. The standers by , must not say, that hee was executed because the Prince would not pardon him ; for that was not the cause , but his offence.

5 If they aske further , why the Prince pardon'd not both , or executed not both : the answer is , that as mercy is a Godly vertue , soe Justice is necessary and commenda-ble.

6. But if it be further demaunded why *Iohn* , rather then *Thomas* was executed : or *Thomas* , rather then *Iohn* par-doned : answer, that (the partys being otherwise equall) it hangeth meerly and wholly upon the Princes plea-sure.

In all this mercy of God towards some

some ; and Justice towards others , both the pardoned work by theire owne free will , and therby deserve theire Salvation : and the other noe less by theire owne free will , without all necessity , work , wickedness , and themselves , and only of themselves procure theire owne damnation . Therfore noe man may without blasphemy say , or can truly that hee hath nothing to doe towards his owne Salvation , but will live , and think hee may live without care or cogitation of his end . Every good Christian must suppose , that in Gods Judgments there be many things secret , but nothing unjust : and therfor the good man without Search of Gods secret Judgments must work his owne Salvation , as *Saint Peter* doth advise , saying : „ Wherfore Brethren , „ labour the more , that by good works „ you may make sure your vocation , „ and election . For doing these things , „ you shall not finn at any tyme . By this *Saint Peter* teaches clearly , that Gods eternall Prodestination , and El-

^{2 Epist.}
Petri
cap. x.

lection consisteth with good works :
yea that the certainty , and the effect
therof is procured by mans free will
and good works. For this reason all
the ancient Patriarcks, Prophets, Apostles,
and all the Doctors, and Saints of God
exhort the world , to fast , watch,
pray , mortify theire bodies , and to
sanctify themselves by good works, and
themselves lived soe : heare *Saint Paul*
the great Doctor of Nations , telling
what way hee tooke to the Kingdome
of heaven and making sure his Election
Ado. and Vocation. Thus hee spok to the
cap.20. ancients of the Church coming to him
from *Ephesus* . , You know from the
,, first day that I enter'd into *Asia* , in
,, what manner I have bine with you
,, all the tyme , serving our *Lord* with
,, all humility tears , and temptations
,, that did chance to mee by the con-
,, spiracyes of the *Jewes*.

Who after these words of *Saint Paul*
the Oracle of the World , will tell us,
that humility , tears , and tem-
ptations , are not necessary for gayn-
ing

ing the Kingdom of heaven ?

The other Blasphemy is , that our *Saviour* going downe into Hell, suffered the flames and torments of the damned there , for satisfying the Divine Justice, *Calvin* and that without suffering in that kind; *super Math. the 27. cap. 5. 49.* his death and passion had been noe way profitable to mankinde. Hee says the apprehension of the torments and paines our *Saviour* was to suffer in Hell, was the cause of sweating blood in the Gardin , and that hee feared his owne Salvation : did ever man speak *Calvin lib. 2. Iustit. cap. 26. §. 36.* soe horrible a Blasphemy ? And says further that *Christ* nayld upon the *Cross*, spake words of despaire. I will not spend tyme here , in telling you his Hereticall Opinion of the *Trinity* opening a way and dore to the *Arrians* , wherfore *Franciscus Stangerus* reprehending *Calvin*, said : *Quis Diabolus O Calvine te seduxit contra Filium Dei cum Ario obloqui.* That is : „ O *Calvin* ! what Devill hath seduced thee to speake evill of the Sonn of God with *Arius*.

Certaine Calumnies of Cal-
vin, against the Fathers
and other Catho-
licks.

Calvin lib. 4. Instit. cap. 7. lect. 27

„ **C**alvin accuseth against all sincere
„ Conscience fourre *Popes* in this
„ Language. *Iulius* forsoeth, and *Leo*,
„ and *Clement*, and *Paul*, shall be Pillars
„ of the Christian Faith, &c. Which
„ neuer knew any other thing of Christ
„ then that which they had learned
„ out of *Lucians Schoole*. Is not this
„ a strange impotency in accusing these
„ *Popes*?

Calvin lib. 4. Instit. cap. 7. lect. 27

„ But what (*faith bee*) if three
„ or fourre (*Popes*) goe a stray, since the
„ whole Colledg of *Cardinalls* seem to
„ have gon a stray? For first these are
„ the principall *Articles* of that secret
„ Devinity that raigneth amongst them:
„ First, that there is noe God; secondly,
„ that all things that are written, and
„ taught

, taught concerning Christ, are lies and
, deceits; thirdly, that the Doctrine
, of the life to come, and of the last
, Resurrection are meer fables, &c. Thus
farre hee.

And all this hee setteth downe resolu-
lutly as you see, without citing any one
Author, or Authority in the Text
or Margent, but only noting these
words: *The Abisme of Popes..* All which
is an impudent lying Accusation and
Callumny.

Calvin in his first Book of Institu-
tions writeth resolutly, *that in the first* *Calvin*
five hundred years after Christ, there were *lib. I.*
neuer any Images in Christian Churches. *Instit.*
This is a false Callumny: And Mr. *cap. II.*
Walsengham in his Search into Matters
of Religion found *it to be soe in Co-*
cine a Catholick Author who cited the
words of 21. witnessies and some of those
Fathers that liu'd in som of those five
ages, and *Mr. Walsengham* found all
those Citations to be true.

Lastly, *Calvin* in his fourth book of
Institutions, and 19. Chapter, hath
these

these words against the Catholicks, for
esteeming as hee faith, more *Chrisme*,
or *holy Oyle* in Baptisme, then water.
Praterita aqua (saith hee) & nullo nume-
ro habita, unum Oleum in Babiisimo magni-
faciunt. That is : , They letting passe,
, and esteeming nothing at all, the wa-
, ter in *Baptisme*, doe only magnify
, theire *Oyle* or *Chrisme*. Is not this a
strange and bould accusation about
Baptisme whereas the *Protestants* themsel-
ves doe know wee hold water essentiall
and necessary to *Baptisme*, not soe *Oyle*;
and that wee hold the *Baptisme* of *Pro-*
testants for good and essentiall though
they use noe *Oyle*: yea the Councell of
Concil. *Tred.* hath soe expressly determined
Seff. 7. the Matter, that none shall be *re-*
caw 2. *baptized*, that are *baptized* by *Prote-*
G 4. *stant*.

How then comes this impudent man
to tell the world, that wee esteeme
more the *Oyle* then Water in *Baptisme*?
Even this manifest Callumnie with
others of the same kind takes away
all creditt and esteem from *Calyin*, and
even

even for this reason *Sall*, you should not rely upon such an open lyer in the busyness of your Salvation.

Of Calvins Life and Conversation.

As concerning *Calvins* incontinent and ill life. *Hierom Bolseck* a Doctor of *Physick*, who lived at the same tyme with *Calvin* in *Geneva*, and was then of the same Religion, published the same, and confuted *Beza* that canonized *Calvins* Sanctity and Vertues; but who would believe a Sodomite *Beza*, praising *Calvin* another Sodomit? *Bolsick* beginns the life of *Calvin* with this Protestation. „ I am here for the „ love of truth to refute *Theodore Beza* „ his false, and shameleſt lyes in the „ praise of *Calvin*, protesting before „ God and all the holy Court of hea- „ ven, before all the world, and the „ holy Ghost it ſelte, that neither anger, „ nor envy, nor evill will, hath made
mee

, mee speake or write any one thing
,, against truth , and my Conscience.
(You are to observe that *Bolseck* being
scandaliz'd with *Calvins* life , became
Catholick.)

Then hee relates how *Caluin* was
borne at *Noyon* in *Picardy* anno 1509.
and was a *Priest* and branded for
Sodomy with a burning Iron upon the
shoulder , and therfore retyred from
his Country , and how this punish-
ment was testifyed by the City of
Noyon under the hand of a publique
sworne Notary to *Monsieur Bertelies*
Secretary to the Councell of Geneva , which
testimony (faith *Bolseck*) is yet
extant , and I , and others have seen
it : hee then tells us of *Calvins* inconti-
nency with a gentle woeman of *Mon-
gis* who , stealing from her husband at
Lausanna , made aboad at *Geneva* with
Calvin , hee alsoe speaks of his adulterous
attempting at *Geneva* of the *Lady Ioland*
of *Bredrode* , wife to a sickly noble
man called *Iames Burgoigne Lord of Fal-
laise* , in soe much as shee perswaded her
hus-

husband to leave Geneva, and goe to Lausanna where shce revealed the whole matter. Then hee discribes his delicate Diet, how his wine was choyce, and carryed with him in a silver pott, when hee dyn'd a broad; that alsoe speciall bread was made for Calvin only and the same made of fyne flower, wett in Rose-water mingled in Sugar, Sina-mon, Annaiseeds, besides a singu-lar kinde of bisquit; and this hee affirmeth as a matter knowne to all Geneva: This delicasy of Diet was not prescribed to preserve his health, but prepared to foment his lust, and lewd Conversation with a Gentle-mans wife of Lausanna and others. This Calvin, (impious Calvin) after hee had broaken and defaced the Images of Christ, and Saints in Geneva, cauf'd his owne picture to bee set up in severall places, and used alsoe to give little pictures and Images of himselfe to Gentle-woemen, and Gentlemen to carry about theire necks. And when one told him, that some thought

thought much of this, hee answered,
Qui non potest hoc ferre, rumpatur invidia.
That is : *Hee that cannot abide it, let him burst with envy.* O prophane Hippocrit that preferd his owne picture to the Image of Christ.

Hee attempted the working of a miracle to prove his extraordinary Vocation, and Mission, to augment his owne creditt, and to cheate the world with a fained Miracle, you shall see how hee came of. It happen'd thus. Hee agree'd with a poore man called *Bruleus a Tayler* to faigne himselfe dead, promising him great rewards, if hee acted his part handsomly in this Trage-comedy and would bee secret ; none knew of the plot but *Bruleus*, and his wife, who upon the day and hower appointed, satt in her house lamenting her husbands death ; *Calvin* passing by with a great number of his frinds, (as it were by chance) and hearing the Lamentation of the poore woeman, seemed to pity her sad Condition, and moved, forsooth, with Charity and Com-

Compassion , fell downe upon his knees with the rest of his Company : praying in a loud voyce , and beg'd of God that for the manifestation of his Glory , and for the Confirmation of his servant *Calvins* Doctrin and Mission , hee would vouchsafe to revive the dead Carcass , which hee took by the hand , and bid him rise in the name of the Lord . The wife seeing her husband did not move or rise , as hee had promised , drew neer , and preceiving hee who had beene well but halfe an hour before , was now dead , lamented in good earnest the loss of her husband , reviled *Calvin* as a murtherer , cheate , Hypocrit , heretick &c. And related to the whole Company what had past between them ; *Calvin* seeing *Bruleus* had acted his part more naturally then hee wished , retired with hast and confusion to his Lodging .

This is one of the miracles of Heretick Prophets such as an *Arian* Heretick did worke , when hee made a man blinde that saw well before , this made *Tertullian*

Tertul. lian say. *Isti (Apostoli) de mortuis
de pre- suscitabant , ipsi (Heretici) de vivis
scrip.* Mortuos faciunt. That is. The Apostles rayse
the dead to life , and the Hereticks make
those dye that were living.

Conradus Schlusselburge (a man of
Principall estimation in the Protestant
Church , and noe les learned , and
as great an Enemy to the Pope as *Calvin*
himselfe) giveth this publick Testi-
Schlus- mony of *Calvins* fearfull end. *Dens manu*
selburge sua potenti adeo hunc Hareticum percussit ,
in Theo- *ut desperata salute , demonibus invocatus ,*
log. *Calvin* *jurans , execrans , & blasphemans miser-*
printed *rimè animam malignam exhalari;* obiit au-
1594. *tem Calvinus morbo pediculari vermis*
lib. 2. *circapudenda in apostemate seu ulcere faten-*
fol. 72. *tissimo crescentibus , ita ut nullus affligen-*
gium fatorem amplius ferre posset : That
is , , God in the rod of his fury visi-
,, ting *Calvin* did horribly punish him
,, before the houre of his death ; for
,, hee so stroke this Heretick (so hee
,, term'd him in regard of his Doctrin
,, concerning the *Sacrament* and of God
,, being the Author of sin) with his
migh-

, mighty Hand, that being in dispaire,
, and calling upon the Devill, hee
, gave up his wicked soule swearing,
, cursing, and blaspheming; hee dyed
, of the disease of lyce and worms (a
, kinde of death wher with God often
, stryketh the wicked, as *Antiochus*,
, *Herod &c.*) increasing in a most
, loathslom ulcer about his privy parts,
, soe as none present could endure the
stench.

the same Author saith. *Scio & lego*
Bezam aliter de vita moribus & obitu Cal-
yini scribere, cum vero Beza eadem Heresi,
& eodem fermè peccato nobilitatus sit, ut
historia de Candida ejus meretricula testatur,
nemo ipsi in hac parte fidem habere potest.
, I know and read Beza to write other-
, wise of Calvins life, manners, and
, death, but Beza being infected with
, the same Heresie (bee means she
, denyall of the real presence in the Sacra-
, ment) and being accused of the same
, sin, as the History of Candida his
, little whore makes good, noe man
, can give credit to Beza writing Cal-
K 2 vins

,, vins life. A sodomite (as wee have said above,) will not condemne a nother sodomite.

Finally I give you heer *Iohannes Haren-nius* words a protestant writer, who being himselfe an ernest *Calvanist*, and at *Geneva* when *Calvin* dyed testifyeth *Calvins* filthy dispairing death, himselfe having bin present, and an eye wittnes therof. Whose words are as followeth. *Calvinus in desperatione finiens vitam, obit turpissimo & fessissimo morbo, quem Deus rebellibus & maledictis comminatus est, prius excruciatuſ & consumptuſ, quod ego verissime attestari audeo, qui funeris & tragicum illius exitum, his meis oculis presens aspexi.* That is : ,,, *Calvin* end-
 ,,, ing his life in desperation dyed of a
 ,,, most filthy and loathsum disease,
 ,,, which *God* doth use to inflict on Re-
 ,,, bells and acurſed sinners being before
 ,,, tormented, and consumed away,
 ,,, which I can truly attest, having been
 ,,, present and seen with myne eyes, his
 ,,, tragicall and curſed end.

Tell mee Sall after this horrible end
 of

of *Calvin* a pillar of the English Church , and your highest esteemed Doctor , whose institutions are your golden Rules , what Angells have hurried him out of this world , to the tribunall of the Sonne of God , and to what Eternity have they carryed him , of Glory or Confusion ? Certainly such a despairing end of his life can be noe other then the beginning of an Eternity of Flames and Torments .

XII. CHAPTER.

Of Beza's Doctrin and Con- versation.

THe aforesaid *Hierom Bolseck* ; writh alsoe the life of this filthy *Beza*, and what enormous villanies hee committed .

Fitst hee rann away with a *Taylor*'s wife in *Callendors-street* in *Paris* , and

K 3 shee

shee then stole away her husbands goods : hee sould a way a Priory hee had , to one for redy monyes , and hee had farmed it to another for 5. years for mony beforehand , after his running away , these two fell to a publick sute , which lyes upon record in the Court of *Paris*. Hee was accused for getting his mayd *Claudia* with Child in *Geneva* , and then faining himselfe and his mayd to be sick , of the plague , hee procured they should be lodged in two Chambers of *Petrus Virettus* in another Garden : to conceal the sin , hee had *Claudia* bled and strongly purged , soe as shee was delivered of a dead Child , which they buried in the Garden ; the Barber that blooded *Claudia* confessed all this to Doctor *Bolseck* upon oath . What doth *Beza* ? to cover the foule matter hee composes a Hymne of certaine spirituall songs of the great paines hee suffered by vehemence of the plague , and printed them at *Geneva*.

Sall is not this a holy man fitt to reforme the Church of *God* , and to Sanctify

tify the World ? O abominable Imposter, that covered black sinns, with spirituall Hymnes !

Bolseck in publishing *Beza's* life anno 1582. doth object against him many, great, and haynous imputations setting downe in particular, with speciaall naming of tymes, places, and persons, and cleare circumstances. *Beza* printed seditious Books for stirring up, and fomenting civill warrs in France, wherof one was intituled the *French Fury*, another the *truth*, another the *watch*, another the *waking Bell* : hee writh a most pestilent Book, intituled *De Iure Magistrorum in subditos*. A thing soe perfidious as Mr. Suttlife saith : „ The Doctrine „ therof doth wholy tend unto trouble ^{Suttl.in his ans.} „ and rebellion, doth arme the subjects to a „ against the Prince, and overthroweth *Libel*. „ in effect all the Authority of Christian ^{suppli-} „ Kings and *Magistrates*. Likewise, *Bancroft* Protestant ^{catory} *Arch-Bishop* of ^{pa. 75.} *Canterbury*, delivers the same opinion of that ^{and} ^{pa. 92.} dangerous Hereticall Book.

Who will be pleased to consider the ^{Banc.} *in his*

K 4 prin- Serray

of holy principels and Aphorismes of Zwing-
 lius, Calvin, and Beza, the tribunes of
 the furious People, Boute-feux and
 Ring-leaders of Rebellion, it shall ap-
 peare clearly *ex effectis*, that Geneva
 1593. is the School of Rebellion, and the Se-
 Cap. 3. menary of all the civill warrs in
 pag 45. and in France, and if you will call to minde,
 his book both theire beginnings; theire procee-
 dings; and theire continuance till this
 tyme in the Kingdome of France: In
 all these three things, are specially to be
 observed. 1. Theire many Conspira-
 cies, 2. Theire many and great Batles
 against the King and his Officers,
 3. And the horrible outrages and at-
 tempts, both incomparable for crueltie,
 and incredible for disloyalty.

To say noe more of these things, let
 it serve turne to informe you of the open
 and actuall Rebellion of these new
 Saints, who sought by the sword in
 theire hands to compell the King, to
 pacification. Remember first that fu-
 rious and memorable Battle, upon the
 plaine of Dreux; the Batle of Saint

Denn-

Dennū; the Battle of Ianac ; the Battle of Coutras : the Battle of Moncontour : and the besieging of Roan, (where the King of Navare lost his life.) At Saint Dennū the Constable was slaine : and at tamarat the Prince of Conde : and at Coutras the noble Duke Joyeuse ended his days. The fields of France were stayned with noble French blood ; and a cursed Beza was the greatest instigator of all men living, in those Battles and seditions against his King, Charles the ninth , who was bound to defend the Catholick Religion prescrib'd in France , and professed for aboue 1300. years against all Heresiarks and impious men that would chase out that Religion , and bring in Heresie. And by very reasons of state , and the Law of Nations hee was bound to doe soe, and to this purpose conduced the wise Councell Mecanas gave to Augvſtus , as an axiome contra Novatores as Dyon recordeth. Libro 52. Eos , qui indiviniis aliquid innovant , odio habe & coerce : non deorum solum causa (quos tamen qui contem-

nis , nec sane aliud quidquam magni fecerit)
sed quia nova quædam numina y tales in-
troducentes multos impellunt ad mutationem
verum. Vnde conjurations, seditiones, con-
ciliabula (res profecto minime conducibiles
Principatu .) That is : „ Hate those
„ (said Mecanas to Augustus , that
„ make any change in Religion , and
„ chastise them : not only for respect
„ of the Gods (though hee that con-
„ temneth them shall neuer doe any
„ great thing) but because those that
„ introduce new Gods doe stirre up the
„ people to mutation and discorde :
„ from this springs up conspiracies,
„ seditions and dangerous meetings,
„ and consultations (things noe way
„ agreeable , or profitable to the King-
„ dome .) And surely by such innova-
„ tion did Beza insinuate himselfe into
„ the favour of the discontented Prin-
„ ces, as Conde, Collignie, and others , and
„ there by cast the strong and flourish-
„ ing Kingdom of France into such con-
„ vulsions , as it hardly ever recov-
„ ered its former strength and vigour.

Noe

Noē man did ever more vileyf and
contemne the holy *Fathers* then this
wanton *Poet*, his insolency here in is in-
tollerable. Will you heare him utter
the greatest petulancy that could be
spooke? *Itaque dicere nec immerito qui-*
dem ut opinor consuevi, dum illa tempora iaEpist.
Apostolicis etiam proxima cum nostris com-
paro, plus illos Conscientia, scientia minus printed
babuisse; nos contrā scientia plus, Con-
scientia minus habere, hac mea senten-
tia est. *Ber*
Theol.
Geneva
1572.
Epist. I
pag. 1.

Therfore (saith Beza) , , I was
, acustomed to say, and not without
, reason when I compare those tymes
, even next to the *Apostles* with our
, tymes , that they (the *Fathers*) had
more of Conscience , and les of Sci-
ence ; and wee on the other side , haue
more learning , and less Conscience
then they, &c. As for Conscience hee
said most true, but to preferre himselfe,
and his Brethren Sectaries in learning
to the ancient *Fathers* hee would not have
don it , unless the Spirit of lying and
pride had throughly possessed him.

That

That wee may loose noe more tyme
with this man of abomination that pre-
fers Calvin to all the Fathers in this lan-
guage. *Magnus ille Joannes Calvinus beatae
memoriae veteres & recentiores omnes longè
superauit.* That is : , , The great John
, , Calvin of blessed memory did farre
, , excell all the antient Fathers , and
, , later Authors alsoe. (Hee means in
expounding , and interpreting *Scriptu-*
res.)

Hesh. Let mee tell you what Heshusius a
in libro learned Protestant says of him (worse
Vere cannot be said) *Spurcissimus suis moribus*
& sa- *dedecori fuit ipsis disciplinis honestis , qui-*
neCon- *que nefandos amoris illiciti concubitus ,*
ffessionis *scortationes fada Adulteria Sacrilego Car-*
Oc. *mine decantavit orbi , non contentus eo quod*
ipse more porci in-fimo volutaret , nisi etiam
aures studiofa juventutis sua illuvie conta-
minaret. That is : , , Beza by his most
dishonest and villainous manners was
a staine to honest studyes, and learning,
who published to the world in wan-
ton sacrilegious vers vnlawfull and
horrible coppulations of his beastly love,
hore-

horedomes, and filthy Adulteryes. Let us make an end with that knowne and scandalous Epigram by him made of his inordinat liking to his *Ganimed*, termed *Andebertus*, and to his young woeman called *Candida*, in which (as therby appeareth) hee much debateth, whether sinn hee may preferre, and in the end concludeth with preferring the boy before his *Candida*. The Epigram hath this tytle, *Theodorus Beza de sua in candidam & Andibertum benevolentia*. It beginns thus. *Ab est Candida Beza quid motaris ? Andebertus ab est quid hic matratis ? Tenent Parisii tuos amores, habent aurely tuos Lepores, & tu Vezelys manete pergis, procul candidula amoribusque. Imo Vezely procul valete, & vale pater, & valete fratres, nam Vezelys carere possum, & carere & his & illis. At non Candidula Andibertoque :* (g) *sed utrum ergo praferam duorum : utrum invisere me decet Priorem ? An quenquam tibi Candida anteponam ? An quenquam anteferam tibi Andeberte ? Quid si me in geminas secem ipse partes ? harum ut altera Candidam revisar,*

currat altera versus Andebersum? At est Candida sic auara novi, ut totum cupiat tenere Bezam, sic Beza est cupidus suis Andeberthus, Beza ut gestiat integro potiri. Amplexor quoque sic hunc & illam, ut rotus cupiam videre utrumque, integris frui integer duobus. (h) Praeserre attamen alterum necesse est, o duram nimium necessitatem! sed postquam tamen alterum necesse est, Priores tibi defero Andiberse, quod si Candida forte conqueratur, quid tum? Basilio gacebit uno:

Who understands this Epigram may tell you how fitt a man Beza was to reforme the Church or if God would chuse such an uncleane Monster to doe it.

XIII. CHAPTER.

A Brief Relation of the manners and Conversation of others of the Protestant Religion, and pretended Reformers of the Church.

Those were Zwinglius, Philip Melancthon, and others.

Of Zwinglius.

Hee was a Priest and Chanon of Constantia, Prince of the Sacramentarians, a seditious and turbulent man. Hee had a conference with an evill Spiritt, (*utrum albus an ater*, whither hee was white, or black hee did not know,) and upon the same hee abo-

abolished the *Mas's* as *Luther* did before him. Hee at once with other voluntary *Priestes*, as continent men as himself, offer'd a petition to the *Helvetian* common wealth, which Englished goeth thus.

„ Wee earnestly request, that the use
„ of Mariage be not deny'd to us,
„ who feeling the infirmity of our
„ Flesh, perceive that the love of Cha-
„ stity is not given us by *God*, for if
„ wee consider the words of *Paul*,
„ wee shall finde with him, noe other
„ cause of Mariage, then for to satis-
„ fy the lustfull desires of the Flesh,
„ (*A Carnall saying and false*) which
„ to burne in us, wee may not deny,
„ seeing that by means hierof wee are
„ made infamous before the congrega-
„ tion. Was not this a fyne Confession
„ of *Zwinglius* and Companions? hee had
still in his mouth this bloody saying.
Evangelium sicut sanguinem. That is:
„ The Ghospell thursteth after blood.
Indevouring by fighting, and by blood-
shed to inforce his new Ghospell upon

some Cantons, and Countrys of the Switzers, hee was slaine armed in a Battle : And *Luther* gave this noble Character of him. *Obiit latro & armatus obiit.* That is : „ The theefe dy'd, „ and hee dy'd armed. Now *Sall* think on it if this man came from God or the Devill.

Phillip Melankton.

A Devine of eminent rank among Protestants prefered by *Luther* to Saint *Austin* himselfe maintained three distinct Divinities, as there are three distinct persons. Hee taught Poligamy to be lawfull, and published soe much by writing to *Henry the eight*, houlding his divorce from *Queen Catharine* unlawfull, but withall proposed to the King that hee might lawfully at *Melan.* once with her take another wife. *Reconcilia-
spondeo* (saith *Melankton*) *si vult Rex suc-
cessioni prospicere, quanto satius est id facere
sine infamia Prioris conjugii, ac potest id* <sup>Theolo-
gica</sup> _{printed} ^{1600.}

fieri sine ullo periculo Conscientie causquam
aut fama per poligamiam, &c. That is:
,, I answer if the King intends a di-
,, vorse with his Queen Catherin for
,, getting issue hee may doe that farre
,, better and without infamy of the first
x, Marriage, and lawfully without dan-
,, ger of Conscience by Poligamy, that
is to say by taking another wife at once
with her.

Jacobus Andreas,
otherwise named
Smedelinus.

Was Chancellor in the University of
Tubing, Luthers prime Scholler, noe
les esteemed in Germany, then Calvin,
or Beza in Geneva, in the Colloquie at
Mompelgar hee encountered an over-
matcht Beza; yet the Lutherans themsel-
ves, who magnify his learning say hee
had noe God, but Bacchus and Mamon:
Sel-

Selneccus his great frind and dayly Companion gave this Testimonie of his Piety, that hee neuer pray'd goeing to bedd, nor rysing in the morning. *Sturmius*, a learned Calvanist, chargeth him with the crimes of Adultery, covetousness, and robbing of the poor, *Zanchius* saith hee was taken in a publick Adultery. *Sall* what a holy Doctor have you of this man.

Zanch.

in Epist.

printed

1609.

lib. 2.

p. 240

Caroloftadius.

A Rch-Deacon of the Cathedrall of *Wittemergh*, aman of a furious nature, was the first *sacramentarian*. It was singular in him, that being a Priest hee married in the year 1524. and a peculiare *Miss* was made and printed for the same : which began thus. *Dixit Dominus Deus non est bonum hominem esse solum &c.* That is : „God said, it is „not good for a man to live alone. The prayer Englished was. O Lord „which after soe long blindnes of

,, unmaried *Priestes* hath bestow'd soe
,, great grace upon blessed *Caroloſta-*
,, *dius*, as contemning the *Popes Law*,
,, hee hath presumed to take a wife,
,, bring to pafs wee beseech thee, that
,, all other *Priestes* may follow his ex-
,, ample. The rest of the *Mass* you may
see in *Cochlaus* in the yeare 1525. This
unhappy *Caroloſtadiuſ* was soe persecuted
by *Luther*, as hee lived miserably in
the Country and laboured like a poor
Bore.

John Knox.

A Scotchman, and Apostata Maried
Priest, a Rebell and Boute-feux
incendiary of the whole Nation, and a
Murtherer, raised a Rebellion, stirring
up the nobles, and common people
agaist *Queen Mary of Scotts* his Sove-
raigne, and against her vertuous Mother
the *Queen Regent*, of the Catholick, and
most famous house of *Guise*, who dyed
of Grief for the coming of Heretic in-

to that Catholick Kingdome.. This man with a Rabble of Rebells deposed the Queen , and laid the Crowne upon her Sons head King James the sixt , (afterwards King of England , Grand-father to King Charles the second) an Infant : Infine the noble Queen sorely afflicted , flying into England , hopeing to be protected by her Kinswoeman Queen Elizabeth after a long Imprisonment was put to death by that cruell woeman ,

This holy man Knox began his Reformation with the murther of Cardinall Betune Arch-Bishop of Saint Andrews in his owne Bed-Chamber , and did afterward many bloody Tragicall things: Notwithstanding all his villanys, Calvin term'd him an excellent and reverend man, valiant Labourer in Christ his Church, restorer of the Gospell in Scotland , and in the end of a letter to him writes. *Vale eximie vir & ex animo colem- Calvin de Frater.* And Beza writes thus. *Ioanni in Epist. Knox Evangelii Dei apud Scotos instauratori, & re- fratri & symmista observando.* And in another place. *Magnus ille Ioannes Knox Sco- 1567, printed torum*

*Bex. a torum in vero Dei cultu instauranda velut
in Epist. alter Apostolus. Heer mulus malum scabit.*
*Theolo- Impious impure men, praise an impure
gicis impious man. The Protestant Bishop of
printed Rochester in his Sermon at Pauls Cross,
anno 1573.
Epist. 74 pag. of the Scotch Nation. It is written that
333. this wicked Knox was killd upon his bed
by a Devill. Sell Iudg you if this end,
show'd him to com from God.*

Oecolumpadius.

A Brigitin Monk marryed a Nun, was a fierce Sacramentarian the next after *Caroloſtadius*, and after them *Zwinglius*, whō they dying bore the Bell, and name of that Sect. This *Oecolumpadius* was a man of an unclean wicked life, was found dead upon his bed kill'd by a Devill as Protestant writers attest, and *Luther* among others.

Chris-

Christopher Goodman.

A N Englishman, a seditious ranck *Good-*
Rebell great Companion to *John man in*
Knox, writing of *Queen Mary of Eng-*
land, speaks thus. „ That wicked *his book*
 „ woeman *Mary*, whom you would *how to*
 „ truly make your *Queen &c.* And *Obay.*
 „ againe. *God* hath not given an Hy-
 „ pocrit only to raigne over you, but
 „ an Idolatres alsoe, not a man, but
 „ a woeman, which his Law for-
 „ biddeth, and nature abhorreth, whose
 „ raigne was never counted lawfull by
 „ the Law of *God &c.* Hee says againe.
 „ This ungodly Serpent *Mary* hath
 „ joyned her selfe with Adulterous *Pbil*
 „ *lip.*

Sall is not this a Godly homily of
 obedience *Goodman* teacheth towards
 Soueraigness? And is not *Calvin* your
 great Doctor of the English Church a
 great frind to Soueraignty, whilst hee
 highly praises this scurrill Rebell. You

may obserue one thing how Goodman after *Queen Mary* dyed writt against his former opinion , and acknowledged *Queen Elizabeth* to be lawfull Soueraigne of England , and that the Law of God was not against her Goverment , nor that the Law of Nature abhorred it , hee call'd her not Idolatress or Serpent , by which it is cleare and playne that this Rebellious knave writt only against *Queen Mary* being a Catholick , whose title to the Crowne was clearer , and better , then that of *Queen Elizabeth* , as all men know .

Hauing said thus much of the fore-mentioned Hereticks , and Reformers , let us now examin what kinde of men those were ; that contrived the XXXIX , *Articles* of the confession of England soe highly valued by *Sall* and preferred to true theorems of faith , (though many of them are condemned Heresies) after vewing what they have done touching said XXXIX *Arſicles* you shall be able to Iudge of theire vices , and vertues .

XIV. CHAPTER.

A Narration of the English Religion and Reformers in King Edward the 6. Raigne.

The Earle of Hartford the Kings Uncle newly created Duke of *Summerset*, and Lord Protector of *England*, a man neither fitt to govern, nor to be governed, his Iudgment being weak, and himselfe very willfull and blindly resolute. To his infamy and destruction, hee made choyce of *Dudlay Earle of Warwyk* (a man of great Judgment, and a deep dissembler) to be his chief assistant and director, both in Church, and in state affaires, who was his greatest Enemy, which *summersett* had not witt to see or discerne, though all the world knew him to be *summersets* competitor. This crafty man though hee had bin allways a Ro-

L 5 man

man Catholick in his Judgment, (yet as many polititians use to doe) hee dissembled his belief, and soothed the *Protectors* inclination to the Protestant Reformation ; and made account those new men for Propagation, and Preservation of theire new *Ghoshell* and Doctrin would fix upon himselfe for theire chief Patrone and Director, and take with him, whome hee would appoint for Soueraigne of the Land, and to this purpose hee much humored their madnes and zeal, while they were intoxicating the people with the liberty and pleasure of the new Religion. *Dudlay* being all, in all with the *Protector*, and having gotten the power of the Militia into his owne hand, hee began to settle a new Religion in *England* upon the score of a refined Reformation, and to unsettle the goverment and ancient faith ; and in doeing all this hee gave the world to understand the *Protector* did all, and therby made him soe odious that none could indure to heare his name or to live under his goverment.

This

This wicked Earle compassed what hee went about to his owne desire : his impious drift was to make his Sonne King , (who was marryed to my Lady Jane Gray of the Blood-Royall and a Protestant.) Infine hee contrived the Protectors destruction , and had him put to death , the young King to be poysoned , the Princes Mary , (afterwards Queen) to be excluded , and the Lady Jane Gray to be Crowned Queen of England .

For preparing the way to all those fadd things this cruell impious man by force of the Army , (which was in his hands ,) against his owne Conscience in the first Parliament , and yeare of King Edwards Raigne obtained in favour of Protestancy , and these new men , an act of indemnity for the new Preachers and Hereticks from penaltyes inacted by the ancient Lawes of the Land against marryed Priests and Hereticks ; and a repeal of the English Statutes , that had tyme out of memory confirmed the imperiall Edicts and Lawes against

against Heresies. But in the second year and Parliament of Edward VI. it was carryed (though by few votes, and after along debate of aboue four months) that the Zwinglian or Sacramentarian Reformation should be the Religion of England. *O tempora ! ô mores ! ô excrabilis Parlamenti Anglicani impietatem ! ô scelus Cleri Apostata-*
tis !

Who the Contrivers of the
XXXIX. Articles and
first Reformers of Pro-
testant Religion.

TRUE Faith and all Sanctity being chased out of *England* by the sinns of the Clergie, and the wicked laymen in the Parliament, the Charge of framing *Articles* of this new Religion, as alsoe of composing the *Liturgie*, and a Book of Rites, Ceremonies, and Administra-

stration of *Sacraments* was committed to *Thomas Cranmer*, *Arch-Bishop of Canterbury*, and to som other Protestant De-vines, who were all married *Fryers* and *Priests*, lately come out of *Germany* with their sweet harts; *videlicet*. *Hooper* and *Roger Monks*, *Coverdale* an *Augustin Fryer*, *Bale* a *Carmelit*, all these English-men: *Peter Martir* a *Chanon Regulare*, *Martin Bucer* a *Dominican*, and *Bernardus Ochinus* a *Capucin*, (these three strangers came over with three galloping Nuns) invited by the *Protector* and *Cranmer* out of *Germany*, and apointed to preach, and teach in both Universi-ties, and at *London*, who were to agree with the rest in the new modern forme of Religion, which was a matter of great difficulty, because the tenets (which they untill then had professed) were irreconsilable: For that *Hooper*, and *Rogers*, were fierce *Swinglians*, that is *Puritans*, or *Pres-biterians*, and joyned in faction against *Cranmer*, *Ridly*, and other *Prelaticks*, *Hugh Latimer* of great regard with

with the common people ; hee opposed himselfe to *Cranmer* and others for their opposing his pretention to the *Bishoprick* of *Worſester* ; *Coverdale* and *Bale* were both *Lutherans*, and yet differed , because the one was a rigeſt , the other a milde or halfe *Lutheran* : *Bucer* had alsoe professed a kind of *Lutheranisme* in *Germany* , but in *England* was what the *Protector* would have him to be , and therfore would not for the ſpace of a whole yeare declare his opinion in *Cambridg* (though pressed to it by his ſchollers) concerning the *Real Presence* , untill hee had heard how the *Parliament* had decided the *Controversy* at *London* ; and then hee changed his opinion , and became wholy a pure *Zwinglian*.

The ſame tergiversation was uſed by *Peter Martir* at *Oxford* , and ſoe riſiculously , that coming ſooner in the firſt *Epiftle* of *Corinthians* (which hee undertook to expound) to the Words : *HOC EST CORPVS MEVM* , then it had bin determined in *Parliament*

ment what they should signify ; the poor Monk with admiration and laughter of the University was forced to divert his Auditors with impertinent comments upon the precedent Words, *Accipite, manducate, fregit & dixit &c.* Which needed noe explanation.

At length when the news was com, that both houses had ordered these Words : *HOC EST CORPVS MEVM*, should be understood figuratiuely , and not literally ; *Peter Martin* sayd , hee wonderd that any man could be of another opinion , though hee knew not the day before what would be his owne opinion.

As for *Bucer* hee was a concealed Jew , (joyned in Contriving the XXXIX. Articles only to make good days with his Nun) and dyed a Jew, being asked confidently his opinion of the *Sacrament* by *Dudley Duke of Northumberland* , in the presence of the *Lord Paget* then a Protestant (who testified the same publickly afterwards) hee answered that the *Real Presence* could not

not be deny'd , if men believed that *Christ* was *God*, and spoke the Words, *THIS IS MY BODY*. But whether all was to be believed which the *Evangelistes* writh of *Christ*, was a matter of more Disputation.

Peter Martir who came to *England* to Cherish in pleasures his wanton *Nun*, whose death hee lamented efeminatly, was noe Protestant in Iudgment as is cleare by what is said , and yet hee joynd in the *XXXIX. Articles*.

Bernardus Ochinus, (who loved Woe-men soe well as by an express written Book hee affirmeth Polligamy or the lawfullness of having two Wives together) dying professed himselfe to be a *Iew* , and soe whilst hee lived in *England* was but a counterfeit Protestant to make bon-chear with his *Nun*, and for this cause agree'd to the *XXXIX. Articles* .

Cranmer was a meer contemporiser, and of noe Religion at all. *Henry the eight* raised him from *Chapline* to *Sr. Tho,*

Thomas Bullen, Ann Bullens Father to be Arch-Bishop of Canterbury, to the end hee might divorce him from Queen Catharin, and marry him to said Ann Bullin, which hee did : Afterwards by the Kings Order hee declared to the Parliament, that to his knowledg Ann Bullen was never lawfull wife to his Majeſty (by which hee let the World know Elizabeth her daughter had noe right title to the Crowne of England.) After this hee marryed the King to Ann of Cleves, and when the King was weary of her, Cranmer declared this marriage alſoe null, and married , and unmarried him ſoe often , that hee seemed rather to exercise the office of a pymp , then the function of a Priest ; which (to requite one curteſy for another) made the King connive at his keeping a Woeman , and at ſome of his Opinions , though ſom what contrary to the Statute of the ſix Articles.

In King Henry the eight's days , Cranmer professed to be Catholick , and writt a book for the Real Presence ; In King

Edward the sixt days hee professed Protestancy, and writt another book against the *Real Presence*; *Bishop Bonner* produced both those books against him in Judgment.

Hee conspired with the *Protector Somerset* to overthrow *K. H.* will and testament; and afterwards conspired with *Dudlay of Northumberland* to ruine the *Protector*: hee joyned with *Dudlay* and the *Duke of Suffolk* against *Queen Mary* for the *Lady Jane Gray*; and immediatly after with *Arondell, Shrewsbury, Pembroke, Paget*, ane others against the same *Duke*: finally when hee was condemned in *Queen Mary's* tyme for treason and Heresie, and his Treason being pardoned, hopeing the same favour might be extended to his Heresie, hee recanted and abjur'd the same; but seeing the temporall Lawes reserved noe mercy, for relapsed Hereticks (who are presumed not to be truly penitent or converted) hee was soe exasperated therby, that at his death (moved more by Passion then Conscience) hee renoun-

nounced the Roman Catholick Religion, to which hee had soe lately conformed.

These were the Godly men, who framed the XXXIX. *Articles* of the Religion of the English Church, the Liturgie and the book of Sacraments, Rites, and Ceremonies of the Protestant Church: and though it may seem incredible, that an *Ashist*, a *Iew*, a *Contemperifer*, or meer Pollitian, a *Presbyterian*, a riged *Lutheran*, a halte *Lutheran*, and an *Anty Lutheran*, or *Sacramentarian* should all make one Religion, yet when men doe but dissemble, and deliver opinions to please others, and profit themselves, and have noe Religion at all, they may without difficulty concurr in some generall poynts of Christianity framing negative Articles (such as many of the XXXIX. Articles are) Impugning the particular truthes of *Orthodox* faith. This was the case of the Church of England, and men disagreeing in opinions made up one religion such as it was.

The Fabrick of those *Articles* being rays'd as was said, let any Christian be Judge whether it be more safe, and more rationall to rely in matter of faith upon the Tradition of the whole Catholick Church, and ancient Liturgy's, and Rites, and upon the Testimony of all the holy Fathers, and Counsellors since the Apostles tymes, then to take the bare Word of *Crammer*, a man of slippery life and Religion; Let any Christian man (I say) bee Judge whether this man together with *Ochimus a Iew, Buzer an Athist, (or at the best a Iew) Peter Martir of the Religion the Parliament would have him to be of ; Hooper and Latimer and Rogers stubborn discontented Presbyterians ; Bale, and Coverdale, Lutherans, two lew'd and runagate Fryers, whether hee that cares for his owne soule, should rather believe these wicked impious men, in points of Faith, and marters of Salvation, then all the ancient Fathers and the holy Councells.*

Let us now see, after *Dudlay* and his faction

faction of Protestant Religion and the
Citty of London had crownaed *Jane Gray*,
what became of them , and how
long they were in the roofe and pro-
sperity.

Queen Marys courage and resolution,
and her owne good right (Protestancy
being not as yet soe deeply rooted)
at once with those loyall Catholicks,
that waited on her vertue and fortune,
quashed *Dudlays* Rebellion and designe
(those lewd *Apostata Monks* and *Priests*,
that coyned the *XXXIX. Articles* then
vanished away like smoke) and brought
Dudlay to his destruction ; hee was put
to death for treason and Rebellion.

„ Upon the scaffold hee declared
„ that hee had never been a Protestant
„ in his Iudgment , and only made use
„ of its principels and Profession for tem-
„ porall ends , as to raise his family ,
„ and make his Sonne (marryed to Lady
Gray) King , &c.

Hee advertised the people of the new
Religions in consistency with peace
and quiet , that its Clergic were but

ungodly men, and trumpets of sedition. The substance of his speech is set downe by Doctor Heylin a Protestant in these words. , , Hee admonished the
^{Doct.}
^{Heil.}
^{Eccles.}
^{Restau.}
^{Queen}
^{Mary}
^{Pag. 19}
 Spectators to stand to the Religion , , of theire Ancestors rejecting that of , , latter date , which had occationed , , all the misery of the foregoing 30 , , years, and that for prevention for , , the future, if they desired to present , , theire soules unspotted in the sight , , of God , and were truly affected to , , theire country , they should expell , , those tempests of sedition , the , , preachers of the reformed Religion ; , , that for himselfe what soever had , , otherwise been pretended , hee pro- , , fessed noe other Religion then that of , , his fathers , for testimony wherof , hee , , appealed to his good frind and Ghost- , , ly Father the *Lord Bishop of Worcester* ; , , and finally that being blinded with , , ambition hee had been contented , to , , make wrake of his conscience by tem- , , porising , for which hee professed , , himselfe seriously repentant , and soe
 acknow-

„ aeknowledged the Iustice of his
„ death.

A Declaration (saith Doctor Heyling) very vnseasonable whether true or false, as that which rendered him les pittied by the one side, and more scorned by the other. This is a more politick then pi-ous obseruation of Doctor Heylin, would hee not haue men confess theire faults and profess theire faith when they are dying ? and would hee haue them preferr the vanity of the pitty , or scorne of the World , when they are to bid the whole World adieu , before the Satisfaction , and Salvation of the Soule ?

Sall hath there been soe much as one man of your first Doctors and Reformers, and of all those that contriud the XXXIX. *Articles* , hath there been (I say) soe much as one just man before God walking in all the Commaundements and Iustifications of our Lord without blame ? one vertuous soule that mortify'd his body and loved Chastity ? one Priest or Monk amongst

M 4 them

them all that was *bonus odor Christi* ? Noe ; but all of them lew'd , dissolute, infamous Priests and Religious men , that broak theire holy vowes , Rebells against God , and against his annoyned on earth, Kings and *Magistrats*, rayfing tumults and seditions in all the countrys they liu'd in; such kinde of men they have been, though *John Fox* a ridiculous man canonized many of them for great Saints, of which wee shall treat more at large in the ensuing Chapter. They haue beene *Cores* that have rent the Coat, and garment of *Christ* , and made a great Scisine in Gods Church : like *Balaams* they have cheated Gods People, for gaining Wordly Comodityes and Pleasures : like *Gains* they have murthered millions of innocent *Abells* with Hereticall Doctrine , and pestiferous manners and Conversation :

You are not ignorant *Sall* of what *Saint Paul* writes to *Timothy*. „ And „ thus know thou, that in the last days „ shall aproatch perilous tynes. And „ men shall be lovers of themselves,

*2. ad
Tim.
cap. 3.*

„ CO-

, covetuous , hauty , proud , blasphemous , mous , wicked , without affection :
, Incontinent , unmercifull , traitours ,
, stubern , puffed up , and lovers of vice ,
, lustuousnes more then of God . Lay
, your hand upon your hart *Sall* and tell
mee were not all your Saints such ? did
not they lead about captive silly woemen
loaden with sinns ? are not Nuns breaking
out of Cloysters , such woemen ? was
there any of your capitall reformers that
hath not led with him a Nun , or some
other woeman covered with sinns , and
from those they neuer seperated , but
for injoying them , and theire love , per-
ished eternally ?

Ah *Sall* , ah blinded *Sall* , have you
for joyning with those flagitious men ,
and imbraceing theire new and Hereticall
Doctrine , deserted the famous
Doctors and *Saints* , *Gregory* , *Ambross* ,
Augustin , and *Hierom* , and all the an-
cient Fathers of the Church now glo-
rious *Saints* in heaven ? *Heu* and *Vae* will
fall upon you for a lost man that began
to stray in your old age . *Sall* for shame :

*Fuge ad folia in horro Paradisi, & absconde te
a facie Domini cum peccantibus parentibus
tuis, & Deo clamanti Sall ubi es, responde
cum pudore, vocem tuam audiri Domine &
timui, eo quod nudus essem, & abscondi
me.*

XV. CHAPTER.

Sall (if hee mindes his Salva-
tion) should not stay in a
Church, wherin Murtherers,
Traytors, Hereticks, Thee-
ves, Negromancers, and
other Mallefactors are Ca-
nonized for Saints.

IT is (faith Sall) a greeuous reproach
I objected to the Protestant Congre-
gation

gation of the English Church, to say they esteem for Saints, Murtherers, Hereticks, and other Mallefactors, it is soe Sall, and even such a reproach, as the Prophet objected to some men that were *socii furum*, Companions of Theeves. But if the Congregation of Protestants in England doe this day owne and acknowledg for Saints, Murtherers, and other Mallefactors; (*Ipsi viderint, volenti & scienti non fit injuria.*) While they doe not disclaime in *John Foxes Calendar*, wherin hee sets downe for glorious Martyres, and Saints, Murtherers, Traytors, Theeves, &c. But rather highly value the same, soe as it hath bin publickly read in the Churches to the Congregation, doe not they make themselves guilty of this reproach? Fox then is the man hath don this great Injury to the Protestants of England, if they will be sencible of it. This man of his owne head, forged a *Calendar*, or Ecclesiasticall Table of new *Saints* for the new English Church, out of pride and vani-

vanity, Emulation, and apish Imitation of our *Calendar*, for hee would forsooth have a *Calendar* for his owne *Saints*, (that indeed were noe *Saints*) and in this *Calendar* hee put downe agreat rabble of Hereticks, Theeves, seditious persons, &c. And canonized of his owne new Reformers who hee pleased, and left out whome hee pleas'd.

By framing this impious ridiculous *Calendar*, hee hath done a grieuous Injury to the Catholicks of *England*, to all the *Saints* of great *Britany*, and to the very Protestant *Congregation*. To the Catholicks those constant Professors of theire faith in the days of *Edward the sixth*, and *Queen Elizabeth* (days of sharp persecution) that would not bend theire knee to *Baal* (there were blessed be God many thousands of them) *Lotts* that remained pure in *Sodom*; in raising a *Dagon*, (a *Calendar* of false *Saints*,) against theire *Arca*, (a *Calendar* of true *Saints*) but in the end our *Arca* hath falne *Foxes Dagon*.

To

To the Protestants hee hath done a very great affront , and dishonoured theire Religion by setting downe in his *Calendar* for *Saints* of theire Communion knowne Hereticks , Traytors , Murtherers , Witches , and all kinde of Mallefactors , by which hee hath made his owne Protestants *Socios furum* Companions of Theeves : what more infamous to the Protestants of *England* , then the Company of wicked men , some condemn'd for lewd life , some for theft and Sacriledg , others for Murthers and Conspiracies , others for witch-craft and sorcery , and coming even to the distroying of their *Princes* person ; And is not this a holy Communion and Association of them to bragg of ? This is the great honour that *John Fox* hath done to the Protestants of *England* , that *Luther* , *Bucer* , *Ochinus* , and those other Apostata's *Priestes* , *Monks* , and *Fryers* , that for love of the flesh broak theire Vowes made to Allmighty *God* , are sett downe for chief *Saints* in his *Calendar*.

Hee

Hee hath likwise highly injured the *Saints* in heaven, in turning them out of the *Callendar* to make roome for his new *Saints*, to that effect hee put out of his *Callendar* all the *English*, *British*, and *Scotch Saints*, that have been knowne for glorious *Saints* by all the Ecclesiasticall Histories of the World : What attempt more violent, what Injury greater, then to stricke out of the *Senate of Saints*, all the *Bishops*, *Martyrs*, *Confessors*, *Virgins*, *Eremites*, *Priestes*, and *Monks* of great *Britaine*, injoying the blessed Society of *Angells*, and the happy presence and vision of theire Master *Iesus*, the *Lamb of God*, and who is the light and Lanthorne, and Sunne it selfe of the Celestiall *City of Hierusalem*? and this hee hath done, and all those hee hath put out of theire seats, and places, to make roome for his new *Martyrs* and *Saints*, such as you will blush to see named for *Saints*.

Nor did Fox stay hear ; but with great petulancy like a scelerat and prophane man hee dared compare his new

Saints,

Saints, with our ancient Martyrs, as John Hooper a marryed Priest with Saint Polycarp. Hee resembleth Tindall in like manner to Saint Paul, and his Shollar Frith, to Saint Timothy.

Let any man read his arrogant and blasphemous dedicatory Epistle, in the beginning of his volume, to Christ himselfe, and hee shall see the pride the man had conceived of those his new Martyrs. For first hee asked of Christ this question. *Quæ gens, quæ Fox in lingua, quæ natio, quæ temporum vetustas, quæ hominum posteritas eorum non cantabit laudes? &c.* That is : , What people, what tongue, what nation, what continuance of tyme, what posterity of men shall ever be, that will not sing these new Martyrs, prayses? &c. This was his question, and you will easily imagin how quickly Christ could have answered the goose (if hee had bene worthy of answer) to wit, that hee should soon after see, and behold a posterity of the English Nation it selfe, that instead of pray-

*Fox in
Epist.
dedic,
ad Ie-
sum*

*Chri-
stum:*

*Fox his
writing
to Iesus
Christ.*

praying them, would desie and detest both them and their Doctrin, as al-soe display their wickedness to the whole World. And whether this tyme and posterity be already com or noe, let the Reader judg by that, which in this booke hee shall see set forth.

But now after Fox his Conference had with Christ in Latin, hee cometh downe to reason with the Q. Majesty in English, about the worthiness of the same Matyrs, and then turneth againe to the learned Reader (for soe hee saith hee must be) in another Lattin letter, where after many other insolent vaunts of his new Martyrs, hee saith thus:

Fox Epist. ad doc-tum lecto-rem. Si non pæna sed causa Martyrem facit; non video cur non unum Cranmerum sexcen-tis Becketts Cantuariensibus non conferam modo, sed pretulerim. That is: „If the cause and not the punishment make a Martyr, I see 'not why I should not only compare, but pre-ferre alsoe one Cranmer before six hundred Becketts of Canterbury. This is

is one Impudency, let us heare another :

*Quid in Nicolao Ridlae videtur cum quovis
Divo Nicolao non conferendum?* That is :

„ What is there in *Nicholas Ridley*, that *Impa-*
„ may not be compard with any *Saint* *redicu-*
„ *Nicholas* whatsoever ? To this every *lous de-*
man that hath redd the life of *Saint* *maunds*
Nicholas surnam'd the great, (that was *of Iohn*
Bishop of Myra, and soe famous in the *Fox*,
first councell of *Nice*) and hath either
knowne the other *Nicholas Ridley* intru-
ded into two Bishopricks of *England*
at once, together with his *Burgundian*
wife, or shall read those things which
afterwards I am to set downe of him and
his actions out of *Fox* himselfe, when *Oclab.*
I come to his festivall day *19,* willeasily be
able to make full answer.

There followeth *Fox* his third de-
maund of the learned reader more im-
pudent and impious then the rest. *Qua-*
in re (saith bee) *Latimerus*, *Hooperus*,
Marshius, *Simsonius*, caterique *Christiani*
Martyrii candidati inferiores summis, maxi-
misque illis *Papistici* *Calendarii* divisi, imo
multis etiam nominibus non praponenisi vide-

N antur ?

antur? That is : „ In what one thing „ may Latimer, Hooper, Marsh, Simson, „ and other renowned Christian Mar- „ tyrs, (in this book contained) seem „ to be inferiour to the highest and „ greatest Saints of the Papisticall Ca- „ lendar , or rather not to be preferred „ before them all for many respects ? Here now you see his full sense , and these his Martyrs are to be prefer- red before the highest and chiefest Martyrs of the Popes Calendar.

But some one of the Protestant Congregation will tell mee it is a flatt lye , that Fox hath canonized Malefac- tors for Saints , to wype of this staine I remitt this man to examine his Calendar by years , monthes , and days ; and to point out with a finger som of them (for it were too tedious to pass 8.9.10. over them all :) In the first place Febr. 6. I give you Sr. John Old-Castle , and Enor- mityes of di- vers Foxian ^{of} Saints .

of King Henry the fifth , and of his Brethren : who yet are made soleinne Martyrs by John Fox in his *Calendar* and distributed into divers festivall days for celebrating theire memorie s : behold two capitall rubricated Martyrs of John Fox who dyed for Rebellion and treason. Soe write Catholick and Protestant Authors, as *Walsingham*, who liu'd at the same tyme with *Old-Castle* : Likwise *Stow* expresly speaks thus. Towards the end of the yeare 1417. *Stow*
Sr. John Old-Castle taken by chance in *anno 5^o*
the Territory of the *Lord Powesse* *Henr.*
was brought up to *London* in a Litter *5. pag.*
wounded , during the *Parlament* , *572,*
and there examined. Which *Stow*
sets downe thus : „ Assoon as *Sr. John*
„ *Old-Castle* , was brought into the
„ *Parlament* before the *Kings* Brother
„ *Duke of Bedford* Regent and governour
„ of the *Realme* , his indightment was
„ read before him of his forcible insur-
„ rection against the *King* in *Saint Gylses*
„ field , and other treasons by him
„ committed. The question was asked ,

N 2 „ why

„ why hee should not be deem'd to
 „ Dye ? &c. But the said Old-Castle
 giving many frivelous answers , and
 speaking nothing to the point , the chief
 Iustice admonished the Regent not to
 suffer him to spend the tyme soe vainly ,
 and being commaunded to answer final-
 ly , why hee should not suffer death .

*This Rich.
then in
Scoct-
land,
was a
Mock
King
a subor-
ned im-
postore.*

„ To which hee stoutly answered , that
 „ hee had 'hoe Iudg among them , soe
 „ long as his *Leage Lord King Richard*
 „ was a live and in the *Realme of Scot-*
 „ *land*. Which answer when hee had
 „ made , because there needed noe
 „ other wittness , hee was condemn'd
 „ to be drawne and hang'd upon a
 „ Gallows , and to be burned hanging
 „ upon the same. Which Judgment
 „ was executed on him the 14. of
 „ December in *Saint Gy'ses field*. Where
 „ many honourable persons being pre-
 „ sent ; the last words that hee spoke
 „ were to *Sr. Irpingham* , adjuring him ,
 „ that if hee saw him rise from death to
 „ life againe the third day , hee would
 „ procure that his sect might be in
 „ peace and quiett. Thus

Thus farre are the words of *Stow*,
Old-Castle was of the Sect of *Wicklif*.
And who will not say now but that
this traytor publickly executed for trea-
son, is a worthy Martyr for *Fox* his *Ca-
lendar* and *Martyraloge*? If *Hackett* the
puritan put to death in *Queen Elizabeth's*
days for saying he would rise againe
the third day, as *Old-Castle* did say:
and went devoutly to the *Gallows* as
the other did, crying *IEHOVA, IEHOVA,*
(as *Stow* setteth it downe) and at the
Gallowes noe les bitterly rail'd against *Q.
Elizabeth*, then *Old-Castle* did against *Christis*
that worthy King: Into his *Calendar Vero*
had he gone without further *Consul- 1591.*
tation; and in some respect was fitter ^{Pag.}
for it, being a *Calyanist* in the purest ^{2289.}
degree, which *Old-Castle* was not, as af-
ter shall be made appeare.

It is alsoe cleare and manifest *of Sir*
that *Sir Roger Acton Knight* with *Roger*
Sir Iohn Old-Castle and others conspired *Acton*
King Henry the fith his death with his
Bretheren, and was taken in open Re-
bellion against him in the field of *Saint* *why bee*
was *Gyles hanged.*

Gyles in London, upon the yeare 1414.
 And was condemned of treason, at
Westminster, and on the tenth of *Februa-*
ry, was drawn, hang'd, and buried
Stow. under the Gallows soe relateth *Stow.*
inChro. And *Holensbed* in effect writeth the
~~anDom~~ same, citing for his Authors *Titus Li-*
1414. *viiiij.* And *Hall* in the *Margent.* *Stow,*
^{pa.551} and *Holensbed* as aboue was said were
Holen. both Protestants.
^{anno}

John Ziska alsoe the famous *Bobe-*
1414. *mian Murtherer*, who besides the Re-
 bellion against his *Prince* and *Lieg Lord*,
 was a common manqueller, began his
 Rebellion by murthering openly the
Major of Prague, and other *Senators*;
 and then breaking violently into the
 court, soe afflicted the sick *King Vincus-*
laus, as hee fell presently into a dead
 Palsy, and therof soon after departed
 this life. Hee continued that most
 cruell and outrageous Rebellion, a-
 gainst the afflicted *Widow Queen So-*
phia his souveraigne *Lady*, and against
 the *Emperour Sigismund* Brother to *Vin-*
cilas, lawfull Successor to that
Crowne,

Crownē, for divers years. And this with such slaughter, and opprobrious handling, especially of *Pruits*, and Religious men, as scarce is read in any other Barbarous Historie: calling himselfe in his Title *Monachomastix*, the Murtherer of *Monks*. His cruell bloody Soldiers were a company of People called *Thaborits* from a *Castle* being on a hill (which *Zisca* cal'd *Menthabor*, which hee had taken by treason and violence from a Catholick noble man, killing both him, and all his that were within it,) who followed him for spoyle and licentious life. There were committed more outragious insolencies Murthers, and grievous villanyes in a few years, by the Directions of this cruell *Zisca*; then any other Historie doth relate in many ages.

And at length being strucken by ^{The} horrible Gods Hand with the plague being de- ^{Testa-}
maunded of his frinds (as Fox him- ^{ment of}
selte confesseth) how hee would be ^{I. Zisca}
buried, hee bid them to fleahim, and ^{a Bohe-}
^{mian} make ^{saint.}

make a Drum of his skinn, therwith
to terrify the Papistes in theire fights
and Battles (as it was done) casting
his carcass to be devou'rd in the field.
This Relation of Zisca's life and death

John Dubravius, Bishop of
Dubra. *Olemuz*, and by *Aeneus Sylvius* that writt
lib. 24. *Histo.* this story more at large, and out of
Bohem. whome Fox professeth to gather his
Relation, who concludeth thus : *Divini-*
Aeneus *tandem, ut par est credere, peste tacitus*
Sylv. in *expiravit, monstrum detestabile, crudele, hor-*
Histor. *rendum, importunum, &c.*

cap. 16. And is it not cause of wonder that
Fox in his *Calendar* allowes to this
bloody Zisca the place of a holy Con-
fessor on the fift day of *February*, though
his Sect in Religion (being a *Hussit*)
were farre different from that of the
English Protestants at this day.

John Claydon a *Curriour*, hath the
place of a high *Martin* on the third day
of *February* in the yeare 1413. (Fox
in another place gives him the yeare
1415.) This *Claydon*, who was an old
Lollard, who upon confidence of his
Sect,

Sect, was grown into such a maddness,
 that being a layman, (*and Curriour by A Cur-
 bus trade,*) hee presumed to give holy *riour*
Orders to his Sonne, and to make him *made*
Priest, and to celebrate *M ass* in his *himselfe*
House upon the day of his Mothers
rising from Child-bed, for which hee
 being apprehended, examined, and law-
 fully convicted of *Heresie*, hee was
 burn't in *London*, &c. soe writeth
 learned and famous *Walsingham*. And *V V alsf.*
 behold the *Curriour* made a glorious
Martyr. *anno 2.*
Reg.
Henr.

William Flower in like manner, the
 famous *Apostata Monk*, took a wife *436.*
s. pag.
 and came by *Apostacy* to be a *Sur-
 gion*, and wounded with his wood
 knife the *Priest John Cheliam* admini-
 string the *Blessed Sacrament* to the peo-
 ple with great Devotion in *Saint Mar-
 garets Church*, (hee wounded him in
 his head, Arme, and Hand wherin
 hee held the *Chalice*) and said it was
 by the speciall direction and Inspiration
 of God, hee is set downe in *Foxes Calen-
 dar* the ninth of *Aprrill*, for a holy Mar-

tyr, and hee says of him in the end of his Martyrdom. „ Thus endured this constant witness, and faithfull servant of God William Flower, the extremity of the fyte.

Fox
pag.
1432.

Eleanor Cobham Dutches of Gloucester, and Roger Only, condemned plublickly, the one for witchcraft and sorcery to Murther King Henry the sixt, the other for conjuring, to the same effect and purpose, are both of them canonized upon the 12. and 13. of February for great Sainis, the Dutches for a Confessor, and the Conjuror for a Rubricated Martyr. The Author of this Relation is Stow who says the Dutches was condemn'd to certaine pittance which shee performed, and was for all her life confined to the Isle of man. Of Only the Priest these ware his words : „ That Roger Only (otherwise Bullenbrooke) was condemned to be hang'd, drawne and quartered at Tyburne, upon the 18. of November, (as bee was) and shee left to her pittance. It is here to be observed that said

Stow
anno
Dom.
1441.

Dut-

Dutches and **Only** were not charged upon their arraignment and Condemnation for being of any other Religion then of the Catholick, yet **Fox** must by force have them of his Religion.

Collens a maddman, and **Coubridge** who flatly deny'd **Christ** himselfe, and used most ugly and blasphemous speeches against him, yea did put out his name, of all books, wherin soever hee found the same, these are not left out, but rather put in for great **Saints**, and holy wittnesses of **Christ**, their days are the tenth, and eleventh of **October**, and yet doth **Fox** himselfe confess, that the one deny'd **Christ**, and that the other was madd when hee held up a dogg instead of the **Blessed Sacra-
ment** to be adored in the Church. And was not **Fox** a maddman when hee canoniz'd this Bedlam a **Saint**?

William King, **Robert Debnam**, and **Nicholas Marsh**, all three hang'd in **Chains** by **King Henry** the eight in the 24. yeare of his Raigne for theft and sacrilegious robbing of a Church in **Kent** are pro-
posed

posed in this Calendar for Godly Martys and holy People ; Fox to honour these holy men setteth downe a very goodly printed pageant with this title over it. William King, Robert Debnam, and Nicholas Marsh hanged, for taking downe the rood of Dovercourt. Mark how Fox confesseth, they tooke downe the Rood, and saith further they did this to remedy the superstition of worshipping the Rood then us'd by Catholicks, and addeth those tender words of these his foure theeving Saints.

Wherfore (saith hee) they were moved by the Spiritt of God, to trauell out of Dedham in a wonderous goodly night, both hard frost, and faire Moonshine, &c. By this hee ascribeth stealing and robbing of Churches to the Spiritt of God, and says God gave those Saints a very faire Moonshine night to goe robb this Church. But what did King Henry and his Counsell judge therof ? Fox himselfe tells you in this Language,

Fox
p. 940.

Notwithstanding (saith hee) these three, whome God had blessed with his Spiritt,

Spiritt, were afterwards indighted of Felonie, and hang'd in Chaines, within halfe a yeare after, or therabout. Thus writeth Fox of these three holy Theeves, which were hang'd soe solemnly in Chaines for Robbery, and Sacriledg, which things yet (as you see) Fox is not ashamed to ascribe to the particular instinct of Gods Spiritt. *Saint Augustin* said of the *Donatistes*, (those especially called *Circumcelliones*) who committed Robberies and killed one another, and after, were reputed Martyrs by theire owne faction: *Vivebang* (saith *s. Aug Augustin*) *ut Latrones, honorabantur ut Epis. Martires.* That is: „They lived as⁶⁸. „Theeves, and were honoured by „those of theire owne Sect as Martyrs. The same wee say of King, Debnam, and Marib, Foxes holy Theeves.

Soe liberall is Fox in canonizing *Saints*, as hee gathers into his *Calendar* many different sectaries of oppositt opinions, that cannot possibly agree or stand together, (you shall herafter see them quarrelling and putting one another

*VVic-
lifs
Errors
about
that Sa-
cramen-
tum si-
non ma-
ne sub-
iecto in
codem
Sacra-
mento.
substan-
tia pa-
ni na-
turalis;
O vini
natura-
lis ma-
nent in
Sacra-
mento
Altaris.
Errores
damna-
ti in
Concilio
constan-
tieni.*

other out of the Calendar) as *Waldensians*, *Albigentians*, *Wicklifists*, *Lollards*, *Hussites*, *Thaborites*, *Anabaptists*, and *Lutherans*, who abhorre, and condemne expressly our English Protestant Religion at this day, and each one defending, yea dying for his sect and in maintenance of his peculiar opinions, are heer all cuppled, and joyned together in *this Calendar* as fellow Martyrs.

Hee Canonizeth *Iohn Wicklif*

from whome came the Sect of *Wicklifians*. „ And calleth him a chosen man raised up by God for lightning the World and Impugning the Church of Rome; and yet *Wicklif* taught and belieu'd *Articles*, that the Protestants of England at this day doe not, as that of the Real-Presence, * the Doctrin of Purgatory, and other *Articles*: will you heare *Sir Iohn Oldcastle* a prime *Wicklifian* his Protestation at his death of believing the Real-Presence, after confessing *Articles* about the Blessed Trinity and Christes Diety. *Sir John Oldcastle* cometh to treat of the *Sacrament* of

of the Aulter hee protesteth thus; (as Fox
himselfe writeth : And for as much as
I am falsely accused of a misbelieve in the ^{Sir Ioh.}
Sacrament of the Aulter : I signify here to ^{Old-C.}
all men, that this is my faith concerning that : testa-
I beleeve in that Sacrament to be contain-
ned very Christ's Body and Bloud, under the ^{at his} death.
Similitudes of Wyne and Bread, yea the ^{death.}
same Body, that was conceiyed of the holy
Ghost, borne of the Virgin Mary, donne on
the Crofse, dyed and was buryeds, and a
rose the third day from death, and
now is glorify'd in heaven. The said
Old-Castle shew'd his beleefe a-
bout three sorts of men thus :
" The holy Church I beleeve to be
" devided into three sorts or Compa-
" nyes, wherof the first are now in hea-
" ven &c. The second sort are in ^{Fox} Purg-
" gatory abyding the mercy of God and pag.
" a full deliverance of payne. The third ^{314.}
" upon Earth &c. You see that Old-
Castle a Wickclifian doth clearly beleev'd
the Doctrin of Purgatory, which Fox
did not, nor doe the Protestants of Eng-
land now, wherfore to this speech of

Purgatory, Fox thought best, (least it might disgrace his new Martyr) to add this parentesis of his owne (if any such place bee in the *Scriptures &c.*) which was perfidiously done of Fox. It is to be supposed that *Wicklif* held some things with us, and some things with the Protestants, and somthings different from both, and yet Fox must have him and his Sect to be of his owne Communion, and make him a Martyr, though hee confesseth and soe doth *John Ball* alsoe, that hee was neuer as much as imprison'd for his faith, but his bones were taken up forty years after his buriall, and burned by the Commaundement of the *Councell of Constance* for his Heresies discovered after his death, and for this Fox made him a Martyr, and consequently hee became Martyr without feeling any paine, or without the Consent or Concurrence of his owne will. Take here some *Articles* of *Wicklifs* Doctrin to which I presume the Protestant will not agree. One is.

That

That it is against Scripture for any Ecclesiastical Minister to have any temporall possessions at all. What think you ? will the Ministers of England agree to this ?

Another. That as long as a man is in deadly sinn : hee is neither Bishop nor Prelate.

Another. That Temporall Lords may according to their owne will and discretion, take away the temporall goods from any Church-men when soever they offend.

Think you, that the Protestant Church-men of England agree to this Article ?

Another. Tythes are meer Almes , and may be detained by the Parishoners , and bestow'd where they will at theire pleasure. This Article alsoe cannot relish Protestant Church-men.

These and many more Articles of Wicklif have been condemned by the Catholick Church as Hereticall , and himselfe as an Heretick , though hee held divers poynts of the Catholick Religion , as holy Orders , Consecra-

O t i o n ,

tion, Excommunication, Purgatory, and other like. But *Fox* makes him a Martyr for holding some poynts with the Protestants, though differing in other Materiall poynts.

But this is the Beggery of his new Church, that it cannot be made up but by such dunghill cloutes as *Wicklefians*, *Lollards*, *Albigensians*, and the like, which are cast of by the Catholicks and rejected, for that they have not agreed in every point of the Catholick beleefe according to the creed of *Athanasius*: Such is the integrity, severity, and Majesty of our Church, that wee reject as spotted, and blemish'd raggs all such as beleeve not all *Articles of Faith* propos'd by the holy Catholick Church: this is according to *Saint Augustins Doctrin. Ecclesia Universaliter perfecta est & in nullo claudicat.* That is: „ The true „ Church is Universally perfect, and „ doth hault in noe one poynt of be- „ leefe.

Now you shall see how *Wickles* fellow-Saints condemn'd him for an Her-

Heretick, and consequently one that should not be placed in the *Calendar of Sainis*: *Luther* the great *Elias* and Prophet of *Germany*, (as *Ioannes Cockleus Ioann.* and *Surius* doe recount:) held *Wicklif* *Cochl.* for an Heretick: such alsoe was the Judgment of *Phillip Melankton*, which against *John Fox* must needs be much avaylable, who placed him for a fellow-Saint, together with *Wicklef* in his *Ca-*
lendar. What then says *Melankton* of *Wicklef*? hee speaks thus: *Inspexi & Wicklefum, qui valde tumultuatur in hae Controversia, &c.* That is: „I have „look't over *Wicklef*, who behau'd „himselfe tumultuously in this Con- „troversy (of the *Lords supper*) and „more then this, I have found many „Errors in him, by which a man may „make Judgment of his Spirit. It is „certaine, hee neither understood nor „held the Justice of Faith. Hee said in another place. *Plane surebat Wicklefus qui negabat, licere Sacerdotibus tenere proprium.* That is: „*Wicklef* was playnly „out of his wits, when hee did deny,

*in vita Luteri.**Surius in hist.**Anno Dom.**1517.**Melan.**Epist.**ad Fre-**dericum**Mico-**nium.**Melan.**in Apol.**tit. de**human.**tradit.*

O 2 that

Or in „ that it was lawfull for *Priests* to hold
locis „ any thing proper.

com. Well then, *Wicklef* a furious man
tit de that stirred up sedition, and was igno-
poteſtat. rant of the very foundation of the Pro-
Ecclesi. testant *Ghoſpell*, to wit, of theire
 Doctrin of Salvation by only faith,
 (as both *Melankton* and *Luther* affirmed
Wicklif to be) with what spirit, think
 you', doth your *Apostata Fryer Bale*
 call him an *Elias*, a morning ſtarre, an
 Organ of *Christ*, an habitacle of the holy
 Ghost.

But if you will listen to Catholick
 writers who liu'd about the ſame tyme
 with *Wicklif*, as *Thomas Walsingam*, and
Thomas Waldensis in theire learned writ-
 ings, you ſhall finde him to have been
 one of the moft pernicious, wicked,
 diſembling, Hypocriticall, impug-
 ners of *Christ* and his Doctrin that ever
Wals. was in the Church of God. *Walsingam*
in hift. doth beginn a Narration of *Wicklif* thus.
Ricard. *Eodem tempore ipſe verus Hypocrita, Ange-*
Rigis 2 *lulus Sathanæ, Antichristi praambulus non*
anno *nominandus, Ioannes Wicklef, vel potius*
Dom. *wicked-*

(wicked-beleefe) Hereticus, sua deliramenta concinnavit, reassumens damnatas opiniones &c. That is : „ At the same tyme the very true Hypocrit , the Angell of Satan , the forerunner of Antichrist , the heretick Iohn Wicklif , or rather (wicked-beleefe) not being worthy the naming , contynved his madde and new devises , renewing againe old damned opinions and heresies , &c.

You see how holy a man Wicblef was by the Testimony of Catholick writers, who knew him better then Fox did ; however wee must leave him a Saint to fill up that new Calendar,

Fox is not ashamed to place in his *Calendar Lollards* a Sect of Hereticks ancienter then *Wicklifians* by 50 years, who in some things held with the Protestants and *Wicklifians* against the Roman Church , as against the Invocation of *Saints*, Fastings, Prayers, and the Sacraments of *Pennance*, *Matrimonie*, *Extrem-unction*, and the like : they had

alsoe particular Opinions of there owne
against Baptisme, Eucharist , and the like.
They had alsoe theire peculiar fanatick
Opinions , (as Tritemius saith .)

*The pec-
uliar
opinions
of the
Zol-
lards
accor-
ding to
Trite-
mius.*

1. , , That *Lucifer* with the rest of
,, his Angells were injuriously thrust
,, out of heaven by *Michael* and his
,, Angells , and consequently to be re-
,, stored at the day of Judgment. And
,, that *Michael* and his Angells , are to
,, be damned for the forsaid Injury , and
,, to be delivered over to everlasting
,, punishment , from the day of Iudg-
,, ment forward.

2. , , That our *Lady* could not beare
,, *Christ* and remaine a Virgin , for that
,, soe hee should have been an Angell
,, and not a man.

3. , , They held that *God* did only
,, punnish such wickednes as is done
,, upon Earth. But if any thing be done
,, underground , it is not punishable.
,, And therfore in caves and sellers un-
,, der-ground , they were accustomed
,, to exercise all abomination. And of
,, this hee relateth a certaine Story hap-
,, pened

,, pened in *Germany* , which was that
,, one *Gisla* (a young Woeman of theire
,, Sect) comming to be burned for
,, Heresie , shee was asked whether
,, shee were a Virgin or noe : wher-
,, unto shee answered , that above-
,, ground shee was , but under ground
,, not.

This Heresie the *Lollards* grounded
upon that saying of the Psalme. *Terram psal.
autem dedit Filius hominum.* That is : 113.
,, God hath given the Earth to the Child-
,, ren of men.

I will conclude in this place with
Fox , a Father of lyes , the greatest Hy-
pocrit and Falcificator of that age , or
this ; for prooфе heeroft remitt you to
Father Persons (a famous man of blessed
memory , a great Ornament to his Or-
der and all the Church of God) in the
third part of his treatis in the Addi-
tion hee made or the Relation of the
tryall made before the King of France
in the year 1600. between the Bishop
of Enyeux , and the Lord *Plessis Mornay*.
Page 59. 60. 61.

The words of Fr. Persons, I have had Occasion these monthes past to peruse a great part of his last Edition of *Acts and Monuments*, printed the fifth tyme in the yeare 1596.

and doe find it soe stuffed with all kind of falsehood, and deceitfull manner of telling tales, as I could neuer (truly) have beleaved it, if I had not found it by my owne experience. And I doe persuade my selfe fully (notwithstanding all his Hypocriticall words and protestations, which are more, and oftener repeated by him, then in all the writers together, that I have read in my life) that there is scarce one whole Story in that huge volume, told by himselfe, except when hee relateth other mens words out of records, and therby is bound to the formality therof, but that it is falsified, and perverted one way or other, either in the beginning, middle, or end, by adding, cutting of, concealing, false translating, wrong cyting, or cunning huggling, and falsification.

Hec

Hee saith further. „ A certaine learned Student of Divinity , brought to „ mee of late 30. places taken out of „ two only leaves of *Fox* his booke to „ witt , from the 12. to the 14. which „ I looking upon found them all most „ evident by conference of the Catho- „ lick Authors aleaged by the said Stu- „ dent : and moreover , besides these „ thirty , I did discover soe many other „ plain Falshoods , and manifest will- „ full lyes , in those only two leaues , as „ might well double the former num- „ ber ; and I doe offer to prove them , „ one , by one , if any Frind of *John Fox* „ will joyne issue with mee upon this „ poynt .

Infine *Father Person* concludes with *Fox* that if all the Falsifications and lyes in his great volume of *Actes and Monuments* were well sifted , the number and account would swell soe high as it would much surpas *John Sleydans Story* in this kinde (though hee bee the Protestants *Protochronicler*) out of whome , noe lesse then an eleven thousands lyes

were gathered by the Catholick writers of *Germany*. Let *Fox* goe along for his Companion, if not master in the art of lyeing.

XVI. CHAPTER.

The fist Quære , what Company hath Sall forsaken,
and who are they hee
now sticks unto.

TO this Quære an answer is Soon given : that *Sall* having shamfully deserted the Catholick Faith , hath alsoe abandoned theire side , and hath passed to those that profess the Religion , or rather Heresie .hee hath imbraced. This is made manifest out of his owne words in his Recantation .
,, All considered well (*faith bee*) I did
,, conclude the way of the Church of
,, *England* to be safer for my Salvation : wher-

, wherfore resolved to declare as I *Out of*
,, doe hereby seriously , and in my *Salls*
,, hart without any Equivocation , and *Recan-*
,, mentall Reservation , in the presence *tion.*
,, of God and this Congregation ; I
,, declare , that I doe give my full and
,, free assent to the XXXIX. *Articles*
,, of the Church of England , for holy
,, and wise , and grounded upon the in-
,, fallible word of God ; acknowledg-
,, ing the Romish Tenets against them
,, to bee false and superstitious , especial-
,, ly that of *Transubstantiation* , as forc-
,, ing upon Christians a beleefe of
,, monstrous Miracles , repugnant to
,, human reason , and not grounded upon
,, devine Testimony .

Sall there is an end of you goeing out
of the Ark , not like the Doue , that
returned carrying in its mouth a branch
of an Olive tree ; but like the crow that
neuer came back againe , it may be much
feared , this may be your dismal
end .

But having now bid adieu to us
whither doe you goe ? you pass indeed
from

from us to a great Congregation of men, who all of them put in a just claime to have you of theire Company and Communion.

All out of the *Arck* are your Companions ; of these you have in the Law of Nature, in the written Law, and the Evangelicall. All these (wee call them Hereticks) were Armys fighting against the eternall Verity, and the goodness of God, all are your Companions.

I remember to have said aboue out of *Tertullian*, that Protestants and other Hereticks being not able to shew the succession of theire Church, were forced to grant, it was for a tyme invisible (which is against the nature of a true Church) yet for all this I cannot deny but that Heresie is ancient, and had its being before man was created.

The first Hereticks therfore (and before mans creation) was *Lucifer* with some rebellious Legions that with him stirred up sedition in heaven, when

Lucifer out of Pride would bee esteemed an *Anti God*, with him joyned in the quarrell severall Bands of Angells, and fell all with him. „ And there was *Apocal.* „ seen (saith the Book of *Revelations*) cap. 12, „ another signe in heaven, agreat red „ Dragon, and his taile drew the third „ part of the starrs of heaven, and cast „ them to the Earth.

The sedition and Rebellion is there discribed. After followes the fight between *Lucifer* and those of his side, and *Michael* the *Areck-Angell*, Captain of the innumerable Legions, that remaind obedient to *God*, and these had the victory. „ And there was made *Apocal.* „ agreat Battle in heaven, *Michael* and *ibid.* „ his *Angells* fought with the Dragon, „ and the Dragon fought and his *An-* „ *gelle*: and they prevailed not, neither „ was there place found any more in „ heaven. And that great Dragon was „ cast forth, the old Serpent, which is „ called the *Deuill* and *Sathan*, which „ seduceth the whole World: and „ hee was cast into the Earth, and his „ All-

,, Angels were throwne downe with
,, him.

From Heresie and Hereticks in
heaven let us pass to those on Earth.

Hereticks in the Law of Nature.

Cain the first Heretic. AS soone as God began to be worshipped on Earth, the Heresie of Cain sprang up, who deny'd Gods Providence, and murthered his brother Abel for maintaining Gods Providence; Cains Envy could not brook Abels Innocency.

Lamech the second Heretic. The second Heresie was that of Lamech, who marryed two wives at once, and soe deny'd the Unity of the Church: God drew but one Ribb out of Adam, and of that made but one Woeman, and said to them. *Ezunt dub cap.2. in carne una.* Lamech violated this Law by taking two Wives, which was an Heresie.

3. The Gyants were the third sort of Hereticks.

4. All those that did not enter the Ark, and perished in the Deluge, were Hereticks.

5. Cham after the Deluge mocked his Fathers nakedness, and was Eo Namine Patriarck and Father of all those scoffing Hereticks that contemne the holy Fathers, saying they were ignorant, unlearned, and blind. You see by this, there was one Heretick (*Cham*) in the Ark, wherin were in all but eight Soules.

6. Those that were building Babell; were Hereticks, and the figure of Hereticks that follow'd them; God confounded their tongues, soe that they could not understand one another, it is soe this day with Protestants stricken by God with a giddiness, and soe disagreeing in Religion and Opinion, as upon this one Text of Scripture, *H O C MATH. EST CORPVS M E V M.* There ^{cap. 26.} are 400. Opinions, and Interpretations. ^{27.} God hath confounded them in their

theire understanding, tongues, and writings.

7. *Esaū* for persecuting his Brother *Jacob*, therby opposing himselfe to *God* and *Israel*.

These are *all* your Companions in the Law of Nature.

Hereticks in the written Law.

1. **F**rom the tyme the Church of *God* was planted in *Egypt*, wee find
^{Tim. 2.} by tradition that *Iamnes*, and *Mambre*,
^{Cap. 3.} who resisted *Moyſes*, were the first Hereticks; of those speaks *Saint Paul*. But
 as,, *Iamnes* and *Mambre's* resisted *Moyſes*,
 „ soe these alsoe resist the truth, men
 „ corrupted in minde reprobat concern-
 „ ing the faith.

2. All those that dyed in the desert murmouring against *God*, and *Moyſes*, and his directions and commaunds.

3. *Chore* and *Dathan* with theire seditious

qititious companions that opposed Moyses
and his authority .

4. *Nahab* and *Albin*, that put strange
fyre in the Inſence of the *Lord*.

5. All those strange Kings, that made
warre against the *Children of Israel*.

6. All the false *Prophets* of *Baal*, and
all of that kind.

All these , *Sall* are your companions
in the written *Law*.

Hereticks in the Evangelicall Law.

IN the tymes of the Law of nature ;
and of the written Law , there
haue not been (if I am not mistaken)
above 20. Kindes of Hereticks ; but
in the Evangelicall , or in the Law of
grace they have been above 600. of
them. A man would say it were hard to
beleeve this , seeing the standart of the
Croſſ after Christes passion hath been lif-
ted up against hell and herefie , the

P kingdom

kingdom and power of the Devill diminished, Idols cast down, Atheisme bannished, and the Empire of Hell on Earth as it were destroy'd by the Bloud of Iesu, Vertue, Piety, and the light of Grace; for all this woefull experience proues what I have said to be true.

*S. Cyp.
lib. de
Unitat.*

And Saint Cyprian giues you the true reason wherfor in these words. *Cam videret
inimicus idola derelicta, templa sua deserta,
exiguitauit novas fraudes, hereses inuenit,
& scismata, i quibus fidem subueneret.*
 „ When Sathan saw (after our Sauours
 „ Passion) the Idols cast away, and his
 „ tempels deserted hee thought of new
 „ fraudes, hee inuented heresies, and
 „ scismes, by which hee might sub-
 „ uert faith and sanctity.

Sathan therfore the Father and Author of all lyes and Heresies, seduced men from the way of truth and stirred them up against the Church and Verity; these kinde of men sowed Heresies and Scismes, and some of them began like Hypocrits, covering theire damnable Doctrine with a cloack of Sanctity, such were

were Arius, John Wicklef, and many more; and even the worst livers of them pretended a kind of Piety in their Opinions, and as it were a speciall regard of the glory of God; grounding all Sanctity and Salvation upon Sanctifying faith alone, and upon this account some of them took away free will, others good works, fasting, penance, and allkind of Mortification, they did but mock all these things, others took away the Invocation of *Saints* and *Angells*, and Doctrin of Purgatory, Indulgence, and Prayers for the dead; others reduced seven *Sacraments* unto two or rather to one, to wit, *Baptisme*, and others have even destroy'd this *Sacrament*, teaching infants to be saved in the faith of their *Parents*, and that *Baptisme* is but a meer ceremony that might be used, or omitted without sinne, others said the Commandements were impossible to be kept, and others held they did noe way oblige Christians, and that they were only made for the *Jewes*; but oboue all *Calyon* was

soe zealous in attributing mans Salva-
tion only to the *Passion* and *Blood* of Je-
sus, that hee held all the good works
man could doe of noe value or effect :
yea hee termed *Bona opera hominis placula,*
fides inquiumenta. By this you see the
Doctrins taught by Hereticks were
but *mera somnia & deliria*, and a good
part of the thirty nine *Articles* of the
Church of England are such.

I shall herafter in a convenient place,
give you a long Letany of Hereticks,
but it will be noe way holy. In this
place I will only set downe the Sect
of *Quakers* that sprung up in *England*
some years agoe, theire principall theo-
rems and tenets are.

1. That they are imediatly calld by
Iesus, and sent to convert the world as
the Apostles were by an extraordinary
mission.

2. That *God* being a pure Spiritt, is
to be honoured only by the Spiritt,
wherfore they condemne all bending of
knees, and all exterior signes of Reli-
gion, and worship due to *God*.

3. That

3. That it is superstition to light Candles by daytyme , to weare Capps, Copes , Albs , or any sacred vestments.

4. That it is Idolatry to build Churches, put up Crosses, or the Images of Christ or his *Saints*, or render them any Worshipp.

5. They denye and reject the name of *Sacrament*, and affirme that Baptizing in water is not of devine Institution.

6. They place the greatest part of theire Religion in Contemplation and Meditation , and they soe strive to stirr up strong and sencible fervour and heat of Spiritt , that somtymes excites in them motion and trembling of all the body , from this they have the name of *Quakers*, and they take this trembling for a great marke of perfection , and interior Devotion.

I have given you the Theorems of this rediculous Quaking Sect , because they are new , and not soe well knowne to all. Oh With what illus-

sions doth *Sathan* deceive these poore Soules.

Theire Author was one *James Naylor*, to whom all of the Sect gave the greatest titles of honnour , and respected him as *Iesus Christ* himselfe. Hee was notwithstanding condemned in *Cromwells* tyme in the month of *December anno Domini 1654.* to a perpetuall prison, after being whipt publickly ; and his tongue bored with a burning Iron.

Sall you see the number of your miserable Companions is almost infinit, but this great multitude of them will bring you noe joy or comfort : *Multiplicata est gens eorum , quibus te junxisti , sed non est multiplicata latitia.* When the Sonne of God shall come downe and condemne them all to burne in eternall flames, *Sall* what will you doe ? to prevent such a neuer ending misery, lament in tyme and repent , and cry to God to have mercy on you.

XVII. CHAPTER.

A Discussion of some parts of Salls Recantation.

A Little after the beginning hee
speaks thus. , , And by frequent
,, reading of holy *Scripturs*, Fathers,
,, Councells, and Histories of the
,, Church, my knowledg was furthe-
,, red, and my Judgment ripened, I be-
,, gan to doubt of severall *Articles*, in-
,, troduced by the use and Authority
,, of the Roman Church, repugnant to
,, human reason, and not warranted by
,, devine writt; as Transubstantiation,
,, Indulgences, Porgatory, Worship of
,, Images &c. Yet smothering scrupels,
,, partly fearing the severity of the
,, Country, against opposers of theire
,, Tenets, partly amused with a suppo-
,, sition that the Church and *Pope* of
,, *Rome* were infallible in theire decrees

,, touching Faith, and soe mought stand
 ,, with security to theire Declara-
 ,, tion.

*S*all the reading of *Scriptures* well
 vnderstood, and of Fathers, Councells,
 and Church-Histories, could not give
 occasion or ground to you or any man
 to doubt of *Articles* of Faith professed
 in the Catholick Church, but true it
 is, that *Scriptures* understood and ex-
 plained amiss by men presuming much
 of their owne witt and learning (like-
 ly you are one of those) leadeth to
 Heresie and Errors. *S. Augustin* teach-

S. Aug. eth soe. *Neque enim* (faith hec) *nata*
Tom. 9. *sunt Hereses, nisi dum Scriptura bona non*
expos. *intelliguntur bene, & quod in eis non bene*
Evang. *intelligitur, etiam temere & audacter affe-*
Ioan. *tract. ritur.* That is : ,, Nor doe Heresies
48. ,, spring up, but when good *Scriptures*
 , are not well understood , and that
 , which in them is not well understood
 , is rashly and boldly asserted. *Sall I*
 feare much this presumption carryed
 you out of the Church.

But one thing I must tell you, when
 you

you began to doubt of Transubstantiation and other *Articles* of Faith , you began to want Faith : *Quia dubius in fide infidelis est*, That you began to stagger in Faith is manifest, because you began to doubt of the Verity of *Articles* proposed by the Church , to be of Faith, as are those of Transubstantiation , Purgatory , and the like : *Nam certum est*, qui supponit *Authoritatem Ecclesie veritatem vel dogma docentis ac profitentis*, non esse certam & infallibilem , in fidelis est , Hereticus est . That is : „ It is cleare and certaine , who supposesthe Authority of the Church , teaching , or professing Transubstantiation , or any other Article , not to be certaine and infallible is an Heretick and an infidell ; Your owne words above cited conuince you of being in such feare and doubt , wheras , (had you supposed the Churches Authority infallible and certaine , (as indeed it is) you would not have any way doubted of the mentioned *Articles* to appertain to Faith ; this is evident : *Quia certitudinem habens*

aliquis propositionis non potest habere ejusdem dubitationem.

Saint Bernard pondering the definition *Saint Paul* gives of Faith : *Fides est Hebr. sperandorum substantia rerum argumentum cap. II. non apparentium.* Says : *Audis substantiam, non licet tibi infide putare vel disputer pro libito, non hac illaque vagari per incerta opinionum; per devia errorum; substantia nomine aliquid tibi certum fixumqua prefigitur, certis claudens finibus, certis limitibus arctans.* That is : „ When you heare „ the word Substance , it is not lawfull „ for you to doubt or dispute in points „ of Faith according to your owne „ head and fancy with incertainty of „ Errors and Opinions : by the word „ Substance something is appointed to „ be beleaved , that is certaine and „ fixed. The Saint said excellently well, because it is the genious of Hereticks to chuse what they will beleeve according to their owne Judgment, and not as the Church doth appoint.

Saint Thomas faith in Substance
the

the same in these Words : *Hereticus in s. Tho.
tendit quidem Christo assentire (in quo quest.
differt ab Ethnico & Iudeo) sed deficit in i.
eligendo ea, quibus Christo assentiat, quia art. 1.
non eligit ea, qua vere a Christo sunt tra-
dita, sed ea qua sibi propria mens suggerit.*
That is. „ An Heretick intends to af-
„ sent to Christ his Authority (in
„ which hee differs from an Ethnick
„ and Jew) but hee is deficient in el-
„ liging those things, by which hee
„ should assent to Christ , because hee
„ doth not chuse those things, which
„ are delivered by Christ , but those,
„ which his owne minde doth sug-
„ gest.

Sall this is what you have done,
which is a great Error : where, had
you stood to that Supposition (a very
true one) that the Church and Pope
are infallible in theire decree's touch-
ing Faith , all had gon well with you,
relying on such a Supposition you had
not doubted, nor feared, nor wavered,
nor erred, because the Church is the
Pillar of Verity , and (because you did
not

not stick to this Pillar (the Churches Authority) you have doubted in matters of Faith, and soe I will and must leave you, after teaching Divinity soe many years in Spain, *Hominem dubium, & fluctuantem Circa Articulos fidei.*

Sall doe not tell those that read your Recantation, that *Transubstantiation, Purgatory, Indulgences*, and the like Theorems, are intruded upon men for *Articles of Faith* by the Authority and use of the Catholick Church, (by introducing them for such as you speake) as if they had not been *Articles of Faith* before they had been declared, and defined to be such, which is a great Error, they having been such (I mean *Articles of Faith* before such Declaration, *Quia propositiones fidei sunt aeterna veritatis,*) what is this day of Faith, was ever soe, and in like manner whatsoever is now an Heresie was allways soe in its owne Nature: soe as the Authority of the Church doth not make any Proposition a Theorem of Faith, that was not soe before, nor lik-

Ilikwise make any Proposition Hereticall that was not soe before, but only defines that Proposition to be of Faith, that is and was ever soe, and condemns that for an Heresie that is and was soe.

Nor are *Articles of Faith* (as *Sall* affirms) repugnant to human reason, but transcending human reason ; as *Saint Thomas* teacheth : *Fidem non esse contra sensum sed esse de eo, ad quod sensus non attingit* : much less is Faith repugnant to reason, a nobler faculty, then that of sence ; yet for all this, wee may not say that reason can comprehend an *Article of Faith*. Will you beleeve nothing *Sall*, but what you can comprehend, and as it were demonstrat by human reason and discourse ? This is not Faith, but Science. The silliest Catholick old woeman in your Country will tell you, that in beleeving *you must take Faith and leave reason* ; And *Saint Augnstin* saith the same as thus. *S. Aug.*
Quod intelligimus, debemus rationi, quod credimus Authoritati. Had you ankored ^{lib. de utilitate credendi} your

your selfe *Sall* upon the Authority of the Church (as most eminent Schoolmen of our side doe,) you had not fallne into Heresie , but you presumed to much on your owne witt, and wanted humility and necessary vertue : *Saint Augnstin* reprehends such kinde of men , as would circumscribe matters of Faith within the sphere of reason and discourse , in these words. *Ecce qualibus Argumentis omnipotentia Dei humana contradicit infirmitas , quam possidet vanitas.* That is : „Behold with what „kinde of Arguments doth human „weakness, mastered by vanity , con- „tradiet the omnipotent power of „God .

The *Paulin* difinition of Faith (the most perfect of all diffinitions) doth clearly demonstrate that the force of reason cannot comprehend *Articles* of Faith : *Illa particula Argumentum non apparentium clare significat objectum fidei esse rem non visam , cui firmiter adharet intellectus non ex rei evidentia , sed ex autoritate divina , & per illam particulam non ap-*

apparentium distinguitur fides a Scientia & intellectu, per quem aliquid fit apparet.
 That is. *The Argument of things not appearing*, doth clearly signify the object
 „ of Faith to be a thing not seen ; to
 „ which the understanding doth ad-
 „ here not for the Evidence of the
 „ thing, but for the devine Authority
 „ revealing it ; and by that particle
 „ of things not appearing Faith is distin-
 „ guished from Science and under-
 „ standing of objects, by which a thing
 „ is made appearing. This is the Opin-
 „ ion of Nicholas de Lira, and others.
 It is alsoe the Opinion of Devines
 commonly, *Visum non esse objectum fidei.* *S. Tho.*
 And *Saint Thomas* saith elswher : *Quod 1. 2.*
nihil est objectum fidei nisi sub ratione non 2^s 67.
apparentius. *S. Tho.*
2. 2.
q. I. a. 4.

XVIII. CHAPTER.

The Doctrin of Transubstan-
tiation defended against
Sall a new Prote-
stant.

THere is noe Protestant soe maddly obstinate , as to give God the lye to his face and in'plaine tearms to say , though hee did know God did reveale the Doctrin of *Transubstantiation* as the Church of Rome doth propose and maintaine it , I would not beleeve it : noe ; all Protestants acknowledg (and generally all Hereticks) God to bee truth it selfe , and not able to deceive , or bee deceived .

The obstinacy therfore of Protestants against Gods verityes is not as they are uttered immediatly by himselfe , but as they are proposed by his Church , as in

in the point of *Transubstantiation* *Sall* become lately a Protestant doth not believe the Catholick Church proposing that Doctrin as revealed by God, but says it is not warranted by devine writt, (the same hee says of *Indulgences*, *Purgatory*, worship of *Images* &c.) but introduced and made an Article of faith by the use and Authority of the Roman Church.

Against cleare evidence there can be noe obstinacy, the object of it must be involved in some obscurity, otherwise the will (which is the source of obstinacy) would not bee able to master the understanding. There is nothing more cleare and evident to the understanding then this proposition. If God said or revealed any thing its very true. The obstinacy therfore of Hereticks doth not contest with this cleare and confessed truth. It only doubts, or denyes, that God said or revealed any such thing as the Church pretends.

By this it appears, in what *Sall* and I doe differ about *Transubstantiation*;



for

for hee doth not beleeve the Church proposing and defyning the Doctrin therof, as revealed by God. The Heretick beleeves, what the Church propo-
feth, as revealed, *only conditionally*; if
God reveal'd it, reserving to his owne
privat Judgment, or to that of his pri-
vat Patriarks Luther, Zwinglius, Cal-
vin, &c. this determination; but the Ca-
tholick *Absolutly*, and doubts not, but
God revealed, what the Church propo-
feth as revealed, submitting his Judg-
ment (in matters of Faith) to what
soever the Church doth define, or de-
clare.

This is the case of Hereticks. They protest, if they had thought or beleievev,
that the Doctrin of the Roman Church in controverted points, were revealed
by God, they would hartily imbrace it;
but they doe not consider this very if,
or doubt is Heresie: for they have noe
reason to doubt, but that the Roman
Catholick Church hath Commission and
power of defining and declaring what
is revealed by God, seeing it hath the
evid-

evident signes of a true Church , as *Miracles, Sanctity of Doctrin and Life,* continual Succession (from the Apostles to the present age) both of *Pastors and Doctrin.* These signes may be easily perceived and knowne by all people , as *Clownes, Souldiers, and other illiterate persons :* let them examin the Histories of their owne Countryes , and the Religion of their Ancestors , which soever amongst all the Christians Churches , had , and hath the aforesaid signes ; that Church must be heard , obeyed , and beleeeved , as having Gods Authority and Commission , to decide all doubts , and Controversies of Faith ; who soever beleeves not her diffinitions , and obeys not her decrees and Canons in points of Faith is an obstinate Heretick ; and such is *Sall* having deserted and condemned this Church .

But *Sall* tells us the Doctrin of *Transubstantiation* is a novelty , not found in Scripture , but brought into the Church by the Councell of *Lateran anno 1215.* This is a great mistake in *Sall:* The

very condemning of Berengarius as an Heretick for impugning Transubstantiation anno 1050. (which was before the Councell of Lateran 165. years) proves it was noe novelty , but an Article of Faith before that Councell euen from the Apostles tymes.

There were present at this Counsell salem and Constantinople ; 70. Metropoleans ; 400. Bishops ; and 800. Conveners Roman and Greek, and of the Kings of France, Spaine, Eng land, Hierusalem. & Vini ver aceter continentur Transubstantiatis Pane in Corpus & Vino in Sanguinem potestate divina

*Ambas- For the better declaring of this truth,
Jaders. SAL*

Sal you know the Church doth not make new *articles* of Faith, when it defines any controverted Doctrin; It only declares that such Doctrin was delivered to the primative Church, and soe downe along to us, and groundeth its disinition upon *Scripture* or authentick Tradition. As the Protestants object against *Transubstantiation*, that it is a nouelty; Soe did the *Arians* against *Consubstantiality* that it was a novelty brought in by the Councell of *Nice*, wheras said Councell did only define *Consubstantiality* to have been from the Apostles tyme, an *Article* of Faith, and decreed the same should be declared and signify'd by the word *Omouision*, in like manner the Councell of *Lateran* did define for a mistery of faith *Transubstantiation*, which was soe before their Disinition, and then they agreed upon the word *Transubstantiation*, but the thing by that word signified was before beleaved as an *Article* of Faith by the whole Church, though expressed in other tearms, as those of *Muta-*

tion, Transmutation, Transelementation, Conversion of the Bread and Wine into the Body and Bloud of Christ.

In the mean tyme I can not understand how *Sall* a new *Sacramentarian* should dispute with us about the Doc-trin of *Transubstantiation*, seing hee flat-
ly denies the Body and Bloud of *Christ* to be realy, and substantially present in the *Sacrament*. What is more imperti-
nent then to dispute of the manner of a thing, or being, that you hould has noe being? The *Lutherans*, who beleeve the Body and Bloud of *Christ* to be rea-
ly and substantially in the *Sacrament*, (though erroneously they likwise hould Bread to be there) have some reason to dispute with us about the manner of *Christes* being there, by *Trans-
ubstantiation* or otherwise.

The first Hereticks that impugned *Transubstantiation*, were the *Capharnites*, *Ioanes* who said: *Quomodo potest hic nobis car-
Cap. 6. nem suam dare ad manducandum.* And againe. *Durus est hic sermo.*

When our *Saviour* said, „I am the living

„ living Bread , that came downe from
„ heaven . If any man eat of this
„ Bread , hee shall live for ever : and
„ the Bread which I will give , is my
„ flesh for the life of the World .
„ The Iewes therfore strove among
„ themselves , saying . How can this
„ man give us his Flesh to eat ? This
„ saying is hard , and who can heare it ?
Sall you see by this is becom a *Caphar-*
nite , and in this point soe are all
that imbrace the XXXI X. *Articles* of
the Church of *England* .

About the yeare 780. certaine Greek
Hereticks called *Iconomachi* , held this
Sacrament to be only an Image of Christ ,
and that his Body was not realy in the
Sacrament . In the yeare 800. one *Ioan-*
nes Scotus of the Latin Church , fell into
the same Heresie , and after him two
ages and more , in the year 1050. *Beren-*
garius denied *Transubstantiation* , and the
Real-Presence .

Before these men , none did impugne
this high mistery of Faith , but all
the Church did quietly and unani-

Q 4 mously

mously beleeve the Real-Presence of the Body and Bloud of Christ in the *Sacrament* : and the aforesaid *Iconomachi* and all other in this point , were confuted by the Fathers , and condemned by the Church in severall generall Councells. The latter Hereticks as *Zwinglians*, *Calvinists*, and the like *Sacramentarians*, have alsoe been condemned by the Church.

In this high point of Doctrin wee are to beleeve and maintain what the Canons , and Counsell of the holy Church have defined , as that of *Lateran* aboue cited , and others , and of the *Coneil*. Councell of *Trent* expressly and di-
Triden. stinctly defining this mistery in the
sess. 13. 13. Session in the sixth Chapter it defines
Cap. 1. more especially the Doctrin of *Transub-*
stantiation which is the Conversion of
the whole substance of Bread , into the
substance of the Body of Christ , our
Lord , and of the whole Substance of
Wine, into the Substance of his Bloud :
Quæ Conversio (soe ends the Chapter)
convenienter & proprie a *Sancta Catholica*

Ecclesia Transubstantiatio est appellata.

The first Canon is in hæc verba. 'Si Conci-
qui negaverit in Sanctissima Eucharistia Sa- Trident.
cramento contineri vere, realiter, & sub- Seß. 13.
stantialiter Corpus & Sanguinem una cum Canoni.
anima & divinitate Domini nostri Iesu I. 2. 6.
Christi, ac prouide totum Christum ; sed
dixerit tantummodo esse in eo, ut in signo,
vel figura, aut virtute Anathema sit. This
Canon is point-blank against *Calvi-*
nians and *Sacramentarians*. The second
Canon is against *Wicklefians* and *Lu-*
therans ; the sixth doth define the
Worship of Adoration due to our *Savi-*
our in the holy *Sacrament* of the *Eu-*
charist.

Wee cannot follow better guides and
masters herein then the ancient Fathers,
men inspired by God in their writings,
who all of them concerning the *Sacra-*
ment of the Aulter have beleu'd as
wee doe, and asserted the true and Ca-
tholick Doctrin touching the same in
their writings : if *Sall* hath any esteem
for those holy men, let him take paines
to read their writings, and hee shall

Q. 5 finde

finde I promise him , that they all held
this Article to bee of Faith, to witt, that
Christ is realy and substantialy present
in this **Sacrament** by **Transubstantiation**,
or Conversion of the whole Substance
of Bread and Wine into his Body and
Bloud. I will not goe, lower then the
fifth age , (because Protestants regard
not the Authority of Fathers later
then that age ,) in which liued **Chis-
tostom**, **Hierom**, **Cyrillus of Alexandria**, **Au-
gustin**, **Proclus Constantinopolitanus**, **Theo-
ret**, **Gelasius**, **Leo**, **Hillarius**, **Eusebius
Emissenus**, &c. In the fourth Century
(wherin the first Councell of Nice
was celebrated) **Athanasius**, **Hillarius**
Cyrillus of Hierusalem, **Ambrose**, **Basill Op-
eratus**, **Gregorius Nyzenus**, **Gregorius Na-
zianzenus**, **Epiphanius**. In the third age
lived **Origen Tertulian**, **Cyprian**. In the
second **Iustinus Martyr**, **Pius Pope**, **Irenaeus**.
In the first , the tyme of the **Apostles**,
Ignatius, **Dionisius Ariopagita**, **Pollicarpe**,
and others.

Out of all these Fathers and many
more can be produced an infinity of
passa-

passages; clearly declaring that they believed the Real-Presence, and maintained Transubstantiation or the thing therby signified, and believed, and that it was delivered from age to age, from the Apostles tyme, and that this was the Faith of the whole Church. I will content my selfe (which I hope will content my Reader,) in aleaging the Authorities of some of them.

Tertullian, who lived in the third age, says. *Caro abluitur, ut anima emaculetur;* ^{Tertullian.} *caro ungitur, ut anima consecretur;* ^{lib. do Resurrections} *Caro Corpore & Sanguine Christi vescitur, ut anima de Deo saginetur.* That is: „The ^{carnis.} Flesh of man is washed with true „substantiall Water, that the Soule may „be cleansed; the Flesh is anoynted „with true Oyle, that the Soule may „be consecrated; The Flesh feedeth „of the true and substantiall Body and „Bloud of Christ, that the Soule may „be nurished of God. It is an evident, „and undeniable inference, that as by „Water, is understood in this passage

of

,, of Tertulian true Water , and by Oyle
 ,, true and substanciall Oyle , soe alsoe
 ,, by the Body and Bloud of Christ , are
 ,, understood the true , real , and sub-
 ,, stanciall Body and Bloud of Christ :
 For there can be noe reason imagined ,
 why true Water and Oyle should be
 understood in this passage , and not the
 true and substanciall Body and Bloud of
Christ.

The Fathers treating of the *Body* of
Christ in this *Sacrament* doe use these
 words : *Fieri , confici , creari*. Saint Cy-
 prian saith : *Qui usque hodie hoc veracissi-
 num & sanctissimum Corpus suum creat*.
 That is : ,, *Christ* to this day doth creat
 (in the *Sacrament* of the *Alter*) , , his
 , , owne most true and holy *Body*. Saint
S.Amb.
lib.4.de
Sacra.
Cap.4.
 Ambrose saith. *Panis iste , Panis ante verba
 Sacramentorum ; ubi accesserit consecratio ,
 de pane fit Corpus Christi*. That is :
 , , That Bread , is Bread before the
 , , Words of Consecration , when the
 , , Consecration comes , of Bread is made
 , , the *Body of Christ*.

Then when the *Saint* had declar'd
 this

this to have happened by the force of the Words of Christ, because the speech of Christ is soe effectuall, that it can create things out of nothing, bee added : *Sed post Consecrationem dico tibi quod jam est Corpus Christi : ipse dixit, & factum est, ipse mandavit, & creatum est.* But after the Consecration (*saint the Saint*) „ I tell thee, that now it is the Body „ of Christ : hee said, and it was made ; „ hee commaunded, and it was crea- „ ted ; That is to say, the Body of Christ was created, which bee says absolutely in that place to have bine made and created.

In like manner Bessarion saith : *Tota Bessar. Trinitas hoc Corpus Altaris creat.* That lib. de is : „ The whole Trinity doth create *Virbie*, „ the Body in the Altar. And many *consecr.* more of the Fathers have us'd the like manner of speaking , which propositions can not be verified unless the Body of Christ is present in the *Sacrament* of the Alter, by a true and substanciall change, or Conversion of Bread into the Body of Christ , by which action or reproduction the Fathers affirme Cor-

pus Christi fieri, confici & creari: which can not be understood, *de creatione stricte sumpta*, because that any thing may be said created strictly, if must be created of nothing, soe as it must absolutely beginne then to have its being, and that it had noe existence or being before, *Sic connotat vox creari:* Now the Body of Christ in the *Sacrament*, had existence and being in heaven before the Consecration, and hath after it; *Neque fit ex nihilo in Sacramento sed ex pane.*

There are of the Fathers many and cleare Testimonyes proving the Real-Presence of the Body and Bloud of Christ Bellar-^{toto lib. min} in the *Sacrament*, which Cardinall Bellar-^{2.de hoc} sets downe largly, and brings to that purpose the Testimony of all ages. *Sacra.* Saint Ambrose speaketh thus. *Sicut verus est Dei Filius Dominus noster Iesus Christus, non quemadmodum homines, per Gratiam, sed quasi Filius ex Substantia Patris: ita vera caro est, sicut ipse dixit, quam accipimus; & verus ejus Sanguis est, quem potamus.* That is: „As our Lord Jesus Christ

„Christ

„ Christ is the true Sonne of God, not as
 „ men by Grace, but as a Sonne of the
 „ Substance of his Father: even soe it
 „ is his true Flesh, as himselfe said,
 „ which wee receive, and his true Bloud
 „ wee drink.

Saint Damasen likewise saith thus;

*Non est Figura Panis & Vinum Corporis Sain*t**
*& Sanguinis Christi (absit enim hoc) sed Dama*s**
est ipsum Corpus Domini deificatum ; ipso lib.4. de
Domino dicente hoc est meum , (non figura Fide
*Corporis) sed Corpus, & (non figura San*guinis*) cap. 14.*
sed Sanguis. That is. , That
 „ as the Bread and Wine is not the fi-
 „ gure of the Body and Bloud of Christ,
 „ (God forbid,) but it is. (after Con-
 „ secration) the very Body of our Lord
 „ deifyed ? Our Lard himself saying this
 „ is my Body, (not the figure of my
 „ Body) this is my Bloud, (not the fi-
 „ gure of my Bloud. What can bee clear-
 lyer said against Calvins Hersie then
 this ?

The Fathers prove evidently the Bread to bee substantially converted into the Body of Christ, and in this they praise the

the infinit power of God. Likewise than
after the words of Consecration, the
bread is noe more there, but the true
flesh of Christ, and that in this mistery
wee are to beleeve the words of Christ
rather then our owne senses. To this
purpose Saint Ambrose (whose faith was
the generall faith of Christendome in
S. Amb. his days.) *Quantus utimur exemplis, ut*
de his probemus hoc non esse quod natura formavit,
qui Mi- That is: „By how many examples doe
steris „ wee use to prove that which is in
initian- „, the Sacrament, is not that, which
„, nature framed, (to wit Bread and
„ wine) but that which the blessing did
„ consecrat. The Saint heere insinuates
that the force of blessing is greater then
the force of nature, seeing by blessing,
nature it selfe is changed, as bread into
the Body of Christ. Hee saith elsewhere.
Sit tantum valebat sermo Eliae, ut ignem de
calo deponeret, non valebit sermo Christi,
ut species mutet elementorum? That is:
„ If the word of Elias brought fyre from
„ heaven, shall not the word of Christ
„ be able to change the species of the
„ ele-

„ elements ? And this the *Saint* proves by the force of reason in these words. *De totius mundi operibus legisti, quia ipso dixi, & facta sunt : ipse mandavit & crea- ta sunt. Servio ergo Christi, qui potuit ex nihilo facere quod non erat ; non potest ea quae sunt & mutare in id quod non erant ?* That is : „ You have read (saith the *Saint*) of the works of the world, „ because hee said , they were made ; „ hee commanded, and they were crea- ted. Then hee makes this Argument. „ Shall not then the speech of *Christ* „ which was able of nothing to create „ that which was not, be able to change „ the things that are, into other things „ that they were not before ? For it is more to give new Nature to things, then to change Natures. The *Saint* concludes thus. *Liquet igitur, quod præter Naturæ ordinem virgo generavit : & hoc quod facimus , Corpus ex Virgine est.* That is to say. „ As the Virgin did conceive „ beyond the Order of Nature even soe „ that which wee consecrat is the „ Body which came from the Virgin.

R Viewing

Viewing all the great Miracles that happen in this *Sacrament*; Bread and Wine chang'd into the Body and Bloud of Christ; the species and accidents of Bread and Wine remaining without inherence in a subject, which inherence is naturall and proper to accidents, and the Body and Bloud of Christ having in the *Sacrament* a spirituall presence; seing all these wonders and magnalia, may say with great *Saint Iohn Chrysostome*. O *Miraculum!* ô *Dei benignitatem qui cum Patre sursum sedet, in illo temporis Articulo omnium manibus pertractatur.* That is: „O Miracle! ô goodness, of God, that hee, who sitteth aboue, with the Father, is heer beneath handled by men!

If *Sall* inquire, how a Body can have a spirituall Presence; I answer him with demaunding how a spirit can have a corporall Presence? How can an Angell have appearence and presence of a young man? wheroft there are many examples in *Scripture*. Did not Angells seeme to the eyes of ~~Abraham~~, *Tobias*, and

and others to bee young men, and yet they were not men, but spiritts? And why cannot the Body of Christ have a spirituall Presence in the *Sacrament* if God will have it soe? Let *Sall* shew us the cause and reason why it may not be done?

It is indeed a hard question to declare: *Qua Actione Corpus Christi ponitur in Sacramento.* „ Some hold it is „ done *Actione Adductiva*, that is to say, that Christ (retaining the *ubi* his Body hath in heaven) gives by this kinde of Action a new *ubi* to his Body and Bloud under the species and Accidents of Bread and Wine; but this opinion hath great difficultyes and is hard to bee defended: wherefore the clearer and more plausible Sentence is; *Quod Corpus Christi ponatur sub speciebus Panis, & Sanguis sub speciebus Vini.* By a true and real Reproduction, *Hoc est per Actionem productivam, sic sentire videtur S. Thomas dicens*: quia in hoc Sacramento tota Substantia Panis convertitur in totam Substantiam Corporis Christi propter, hoc ^{S. Tom.} _{3. part.} ^{q. 75.}

Conversio Transubstantiatio vocatur. Id est
perit seu destruitur Substantia Panis, quando
reproducitur Substantia Corporis Christi sub
speciebus Panis. That is to say. ,,, The
,, Substance of Bread doth perish or is
,, destroy'd , when the Substance of the
,, Body of Christ is reproduced under
,, the accidents of Bread.

I have said aboue, that the ancient Fa-
thers and Saints asserted *Corpus Christi*
in Sacramento Altaris fieri, confici, creari:
which Propositions cannot be verified
but by a real Action , which is this
Actio productiva, Reproduction or Repli-
cation of the *Body of Christ* in the *Sac-*
rament , that the same *esse* or being, that
Christ hath in heaven is reproduced un-
der the accidents of Bread and Wine
in this Sacrament. Will any man say that
this is not possible to *God*? If *God* can
restore that which perrished , by repro-
duceing the very same thing in *Individuo G. V.* if hee can raise to life one that
was dead , as hee restored *Lazarus* to
life , the very same *Lazarus* in *Individuo*
the Brother of *Martha*; and *Mary*

Mag-

Magdalen that dyed few days before ; why cannot God as well reproduce a man that is living , and that was not dead before ? It is cleare the existence of the man living doth not hinder , but that God may reproduce or replicate the same man againe , and not once , but ten tynes , and a hundred tynes , and even make an Army of one man by soe oft reproducing him . Likewise reproducing , or replicating the same man in severall places , that man may doe different Actions , the reason is : *Quia licet secundum se sit idem numero homo , est virtute multiplex , & multis equipollent locorum spatiis & Operationsbus.* That is : „ Because though that man reduplicated „ be one and the same man in number , „ yet hee hath the vertue of many men „ and can bee in many , and different places , and doe many and different „ Actions . By this means the man replicated may be hott in one place , and cold in another ; walke in one place , and stand in another ; may be sick in one place , and well in another ; and which

is more strange ; may live in one place,
and dye in another.

Let *Sall* tell us why all this may not
be done , and what Contradiction doth
this Replication involue that it may
not be done by the power of God ?
Will hee dare say the power of God,
which is infinit , can be soe ended and
exhausted, as it may not extend it selfe
to such a Reproduction , or Replica-
tion ?

Hauing said soe much by way of dis-
cussion upon some parts of *Salls Recan-
tation*, that impugnes the Doctrin of
Transubstantiation : let mee now shew,
that the *Greeck* and *Rusbenian Church*,
and the *Armenians* doe agree with the
Roman Catholick Church, in the Doctrin
of *Transubstantiation*, *Real-presence*, and
in *Cultu latria*, or *Worship* of *Adoration*
due to the *Body of Christ in the Sacrament*
of the *Altar*.

XIX. CHAPTER.

The Ruthenian and Greeck Church, and the Armenians hold the same in the Article of Transubstantiation, as the Roman Catholicks doe.

For informing Sall lately become Calvinist and a great zealot that way, that the Ruthenians, and those of the Greeck Church and Armenians agree with us in the Doctrin of Transubstantiation, Real-presence, &c. I here set downe certain passages worthy to be notified to him and all those of his Religion, which I lately read with great Attention and Satisfaction. I will instance a late undeniable proove of
R 4 this

this out of a Conference that passed between L. H. Gondrin Arch-Bishop of *Sans* a very learned Prelate, and a venerable Priest of Muscovia, a *Canon* of the *Cathedrall* of *Muskow*, then in the retenue of the *Muscovit Ambassador* in *Paris*, and with the *Secretary* of said *Ambassador*. This conference was made at *Paris* anno 1668. These being invited by the *Arch-Bishop* to dyne with him after great civility done them, his grace put the *Priest* many questions, touching *Transubstantiation*, and the *Real-Presence* after the words of *Consecration*, and what *Worship* is due to *Christ* in the *Sacrament*, and desired upon all this to receive the *Judgment* and use of the *Ruthenian Church*: they answered to all distinctly, as men well verled in the Religion of their Country, and assured his *Grace*, they agreed in all these points, to wit, *Transubstantiation*, *Real-Presence*, and *In cultu laetaria*, that is *Adoration* due to *Christ* in this *Sacrament*; the *Arch-Bishop* much joy'd at these *Answers*, further desired to know their *Judgment* of some

Some Christians in France, that denyed the Body and Bloud of Christ to be realy and substantially in the Eucharist, and likewise deny'd Adoration to bee due there unto ; they replyed with a pious anger and indignation, if such men liu'd in our country , wee should put them to death and burne them like Hereticks and Deuills : But there are said they (God be praysed) noe such men in Muscovia , nor dare they live there.

Take another strong Confirmation of the same , the answer *Paisius Legaridius Chius*, Metropolitan of Gaza given to *Ioannes Lylienthal*, Ambassador of the King of Sueden , in the Court of Muscovia , in the Month of September anno 1666. The Ambassador set forth to laid Metropolitan the tenets of the Lutherans, Calvenistes, and Romans, about the blessed Eucharist , the question stated , hee said : *Est itaque questionis scopus , quam nempe in hac opinionum varietate Ecclesia Ruthenia seu Graca teneat Sententiam ? partesne Ecclesia Romana , an Lutherana , vel Calviniana ,*

sicutur? That is : „ It is therfore the „ but of the question , what Sentence „ in this variety of Opinions holds the „ *Ruthenian Church?* and whose part „ doe they hold and maintaine , that „ of the *Roman Church* , or the *Lutheran* , „ or the *Calvinian* ?

The *Metropolitan* answered possestive-
ly , in a long and learned discourse ,
that the *Ruthenian* and all the *Greek*
Church agreed with the *Romans* in
Transubstantiation , *Real-presence* , and
worship of *Adoration* due to *Christ*
in the *Holy Eucharist* : The *Romans* (said
hee) only differ from our *Church* in
the matter of this *Sacrament* , that the
Greek Church doth consecrate in
Levyn-Bread , and the *Latin* in *Azime* ,
wherfore wee *Grecians* call the *Latin*
Azimits ; but hee further said , this dif-
ference between us is not essentiaill ,
for that *Levined* , and *unlevined Bread* are
ejusdem speciei.

In like manner the *Surian* or *Syrian*
Church agree's with the *Roman* in all
touching the *Eucharist* , and likewise in
some

some other points of Faith denied by the *Protestants* of *England* : as doth evidently witness the ensuing Testimony of severall *Bishops* and *Priestes* of that Country and Church.

Testimonium ; seu Professio quorundam Articulorum apud Nationem Surianam

In Oriente.

In Nomine Patris , & Filii , & Spiritus Sancti.

1. **C**hristi Corpus & Sanguinem verè & realiter in Eucharistia contineri firmiter credimus , non figuram tantum ejus atque virtutem , ut Heretici commenti sunt.

2. Item Panem & Vinum in verum Christi Corpus & Sanguinem realiter & substantialiter vi Divina Consecrationis mutari,

tari, atque convertri seu substantiari, quod idem est.

3. Christum in Eucharistia residentem Latrie cultu adorari debere, & ita ab omnibus Ecclesie nostre fidelibus adorari.

4. In Sacra Liturgia verè ac propriè dictum Sacrificium pro vivis & mortuis propitiatorium Deo offerri.

5. Sanctos recte a fidelibus coli & invocari.

6. Presbiterum non esse, qui ab Episcopo Impositionem manuum non acceperit.

7. Licere Ecclesia carnium Escas certis diebus prohibere, & fidelibus statuta per annum jejunia indicere.

8. Contra Sentientes pro Hereticis & prophanis haberi & excommunicari.

Hac est ac semper fuit Ecclesiarum nostrorum fides: banc acceptam a majoribus servamus, & seruabimus; nec ulla apud nos mentio ullorum a memoria fuit aliquando, qui aliter docuerunt.

*Ita nos Testamur die 29. Februarii.
Anno 1668.*

1. *Patriarcha Suriana Nationis.*
2. *Andreas Curatus Abdella & Choulat
Nationis Suriana.*
3. *Curatus Matoye N. S.*
4. *Curatus Abdella & Moyl Religiosus &
Sacerdos N. S.*
5. *Sacerdos Nam. N. S.*
6. *Sacerdos Benjamin N. S.*
7. *Curatus Chaida N. S.*
8. *Sacerdos Abdella & Chay N. S.*
9. *Sacerdos Abraham N. S.*
10. *Sacerdos Abraham & Egeir N. S.*
11. *Dominus Abraham Sacerdos N. S.*
12. *Dominus Ioannes Episcopus N. S.*
13. *Dominus à Deodatus Sacerdos N. S.*
14. *Dominus Theodorus Sacerdos N. S.*
15. *Dominus Chacardour Sacerdos N. S.*
16. *Dominus Gregorius Episcopus N. S.*
17. *Dominus Baptista Decanus Ecclesia Bea-
ta Virginis N. S.*
18. *Dominus Sergius Sacerdos N. S.*

There

There are the like Testimonies of the Patriarck and many Bishops and Priestes Armenians dwelling in Aleppo, signed the first of March 1668.

In like manner all the Armenian Churches agree with the Romans touching the Euchariſt in all: which are very many under two Patriarcks; the one dwelling in Arard a City of Armenia, whose aboad is in the Monastery of Ermiash or Heruſin, and hath under him 200. Bishops. The other Patriarck keeps in Cu a towne of Carmania having under him 50. Bishops. By what is said *Sall* may ſee, and muſt confeſſ that the Ruthenian and Greek Church, the Syrians and Armenians agree with the Romans in the Faith and Doctrin of Transubſtantiation, Real-preſence, and Worſhip due to Christ in the Euchariſt.

Who desires to informe himſelf more at large, of what I have here aleaged, I remitt him to that excellent learned Treatis thus intituled:

La perpetuite de la foy de l'Eglise Catholique

tholique touchans l'Eucharistie defendue contre le Liure du Seiur Claude Ministre de Charanton, printed at Paris, 1669. What I here set downe and much more hee will finde in the 12. Book of the third Treatice (they are in all 4. Vollums in 8.) The reading of this excellent worke (as I have bine informed) converted that famous generall *Marshall de Turenne*, and after him was converted *Prince de Tremoile* one of the noblest Princes of France, and after them many more Persons of quality.

The Greek and Ruthenian Church, Armenians , and others agree in more points of Religion with the Romans , then with the Protestants of the English Church.

I T was my happ many years agoe to have perus'd an answer of Father Paul Harris

Harris a learned Priest that liu'd in Dublin
 (I knew the man well) to a Sermon
 of Doctor *Vsher* Protestant *Primate* of
Ardmache or (as they us'd to speak) of al
Ireland a man of great fame, made at
Wainstad before King *James* anno 1624.
 In this Sermon the *Primat* haled into
 his Church and Communion, all those
 of the *Greek* and *Ruthenian* Church,
Armenians likewise, and other Secta-
 rys in the Eastern Church affirming
 Salvation was found in all those Con-
 gregations. *Father Harris* confuted the
 man, shewing evidently, that all
 those differed from Protestants in many
 substantiall *Articles* of faith, and con-
 sequently could not bee of theire Com-
 munion; and was not this I pray you a
 pleasant Imagination of *Doctor Vsher*?
 But let *Vsher* build his great new
 Church, of *Greeks*, *Ruthenians*, *Armi-
 nians*, and *English Protestants* in the
 Clouds, wee know the Catholick
 Church is built upon a Rock and will
 never be destroyd.

Father Paul Harris in his answer to
Vsher speaks thus: „ The

,, The *Grecians*, *Ruthenians*, and
,, *Armneians* defend and maintayne that
,, Baptisme is necessary to salvation;
,, and that originall sinn is remitted
,, therby; the riged *Calvinistes* teach the
,, contrary. The *Greeks*, *Ruthenians*, &c.
,, hold *Transubstantiation*, the *Real-pre-*
,, *sence* of Christes Body and Bloud in the
,, *Sacrament* and the worship of *Latria*
,, due there unto; the Protestant gene-
,, rally not. The *Greeks Ruthenians* &c.
,, hold that good works with faith do
,, justify; the Protestants, that faith
,, alone doth justify. The *Greeks* &c.
,, free will in the best actions, the Pro-
,, testants not; the *Greeks* &c. hold
,, seven *Sacraments*, the Protestants not;
,, the *Greeks* &c. beleieve Christ dyed
,, for all Godly and wicked, the Pro-
,, testants not, but only for the elect;
,, they pray and offer Sacrifice for the
,, dead, the Protestants not; they
,, Invoke *Saints* and *Angells*, the Pro-
,, testants not; They worship *Crosses*
,, and *Images*, the Protestant not;
,, They hold merit of good works, the
,, Protestants not.

S YO

You may see what good Agreement in *Articles* of faith Doctor Vſher found between the Greeks, Ruthenians, Armenians &c. For bringing them into his owne Church and *Communion*, but if they agree in any *Articles* with the Protestant, (though they differ'd in many more) 'twas enough for Vſher to make them all Protestants, as Fox made *Saints* of all Sectarys, as in what wee have said before is prou'd : But wee Catholicks doe not, nor may not receive into our *Communion* and Church the said Greeks, Ruthenians, &c. Though agreeing with us in many *Articles*, becaus they differ in others according to that of *Saint Iames* : *Qui offendit in uno factus est omnium reus.*

Wee are now to speak or to deal with *Sall* for his contumelious Language to witt for saying, that the tenets of the Roman Church against the XXXIX. *Articles* are *false*, and *Superstitious*, especially that of *Transubstantiation*, as forcing upon Christians a beleef of monstrous *Miracles*, &c. of which I shall

I shall treat in the ensuing Chapter.

XX. CHAPTER.

Miracles are true and cleare
marks of a true Religion, and
the power of working
them hath been given
to the true Church
and remaines
therin.

THe Anger *Sall* hath conceived
against Gods wonders, calling *Mi-
racles Monstrous*, gave mee occasion of
enlargeing this Chapter. A furious
zeale in his new Religion hath made
the man ungodly.

It was not enough for him in his *Re-
cantation* to declare his minde in the
ensuing words.

S 2 „ Wher-

„ Wherfore I resolved to declare , as
 „ I doe hereby seriously and in my hart,
 „ without Equivocation , or mentall
 „ Reservation in the Presence of God
 „ and this Congregation , declare , that
 „ I doe give my full , and free assent to
 „ the XXXIX. *Articles of the Church*
 „ of *England* , for holy and wise , and
 „ grounded upon the *infallible word of*
 „ *God* ;

But hee must alsoe add .

„ Acknowledging the *Romish* tenets
 „ against them to be *false* and *Superstitionis*
 „ *ous* , especially that of *Transubstantiation* ,
 „ as forcing upon Christians a be-
 „ liefe of *Monstrous Miracles* repugnant
 „ to *humane reason* , and not grounded
 „ upon *divine Testimony* , nor necessary
 „ either for verifying *Christ* his words
 „ in the Institution of this *Blessed Sa-*
 „ *crament* ; or for the effects of it .

Sall verè durus est hic sermo , & quis
potest eum , audire ? Let any Catholick
Reader tell mee : Nonquid hac est atrocis
homuncionis insultantis Christo & Ecclesia
rabies ? I did not think poor Sall was
come

Come to such a hight of Impiety as to belch up soe virulent a contumely against Gods Wonders : But let him bee as much discontented as hee will, *Miracles* are owned by the pious and learned, by the Bishop and the Peasant, and by all true and Godly beleevers, because they are wrought *In Nomine & virtute Dei omnipotentis* : wherfore the Doctrin of *Miracles* is well grounded, and delivered from hand to hand a long from the *Apostles Tymes*, and the Church is called *Ecclesia Sancta Sanctitate Miraculorum*. It is true *Sall*, you have passed to a Congregation of men that deny and contemne manifest Wonders, because noe *Miracles* were ever done in theire Church ; I defy you to shew mee one *Miracle* wrought by any of *Foxes Saints*, or any Protestant since your holy Father *Luther* first brought in Protestantisme, tell mee when and where, and the man that did the Wonder.

Sall I see you deale with *Miracles*, as the *Fox* did with a faire ripe bunsh of grapes,

S. 3 hee

hee jumpt and leapt to bring downe the grapes, but when hee could not reach them, said they were green and worth nothing. But whether I pray you shall I beleeve, you in a kinde of rage against Gods wonders caling them *Monstrous*; or *Saint Thomas* the Prince of devines teach-

s.Tom. ing what a *Miracle* is? dicit enim *Quod part. 1.* *nomen Miraculi ab Admiratione sumitur: quest.* *Admiratio autem consurgit, cum effectus 105.* *sunt manifesti, & causa occulta.* That is:

¶ 7. „ The Word *Miracle* comes from Admiratio, and this Admiration doth arise, when the effects appeare, and the cause is hidden. Likewise *Saint Augustin* tells us what *Miracle* is. cum *s. Aug.* Deus (saith the *Saint*) *Aliquid facit lib. de contra cognitum nobis cursum, solitumque quest.* *natura, magnalia vel mirabilia dicuntur.*

„ When God doth any thing against the knowne course of nature; and custome therof they are caled *Magnalia* or wonderfull things.

I pray you good *Sall*, give God leave to doe wonderfull things by his *Saints* and servants, to his owne Glory, when

when it shall soe please him, and be not angry therwith caling Impudently these wonders, *Monstrous Miracles*: take rather *Saint Augustins* good Counsell, speaking thus to you and mee, and all men. *Dicamus Aliquid Deum posse, quod nos fatemur, investigare non posse; in rebus enim mirabilibus tota ratio faciendi est potentia facientis.* That is „ Let us say, „ God is able to doe somthing, that „ wee must confess, wee are not able „ to search into or comprehend; in „ wonderfull things the whole ground „ of doeing them: is the power of „ him that can doe them.

That *God* hath Impowered those hee sent by an extraordinary way for converting Nations, with the grace of working *Miracles* is a truth you will not deny, having been evidently made appeare in the written Law, and Law of Grace: when the people see *Miracles*, they beleieve the man that doth them is sent from *God*.

This made *Moyses*, when hee was commaunded by *God* to lead the *Israelites*

Exod. out of Egypt, to answer God in these
tearms . , , The people will not be-
Cap. 5. , , leue mee nor heare my voyce; but
, , they will say, our *Lord* hath not ap-
, , peared to thee . Hee proposed the
difficulty of the Embassie wisely, and
God iudgd what hee sayd, to carry great
reason, and therfore gaue him the
power of doeing wonders, and this
suffised to make the people beleue,
hee was sent from God with an extra-
ordinary Authority. *Sall* wee are still
demaunding from your Prophets and
Doctors, *Luther*, *Caluin*, and the rest
of them, who say they were sent
from God by an extraordinary mission
to sanctify the world, and to pull
downe the whore of *Babilon* (soe they
name the *Roman Churc*) and alsoe
you of *England*, and all Protestants
affirme the same, to wit, that *Luther*,
Calvin, and the rest were impowered
with extraordinary authority, even as
the true Prophets of God, and other
holy men, (that wrought *Miracles*
for proving theire mission,) were sent
from

from God in former ages : but till this day you could never name any *Miracles* wrought by your Doctors.

Now if the *Israelits* would not take *Moyses* his word (though hee was a holy man) that hee was sent from God without doing wonders , shall wee take *Luther* or *Calvins* word , who shew'd noe Sanctity in theire manners , but much impurity ; that they are sent from God without working *Miracles* to prove it ; this would be in us a great folly ?

There are three kinde of *Miracles* , those of *Christ* , those of the *Apostles* , and Church *Miracles* , if *Sall* and those of the English Church will not beleevc the two first kinde of *Miracles* , they doe not credit the *Scriptures* , wherin those *Miracles* are found ; as for Church *Miracles* they seem to make noe more account of them then of fables , or of ridiculous things , but holy men , and those that feare God doe much esteem them : by Church *Miracles* I first understand such as the most antient fathers have

left upon record, never questioned, never call'd into doubt by any. 2, I understand by Church *Miracles* such as in latter ages have been aproved by the *Sacra Apostolique*, chiefly at the *Canonization of Saints*, wherof witnesses have been produced upon oath, and all imaginable severity, (or severity rather) used to avoyd heresies, and to make truth openly knowne.

Wee Catholicks distinguish between the received *Miracles* of the Church, and those which particular men relate, wherof some are *only probable*, others *Dubious*, others *false*; the Protestants doth not distinguish them, but make all fish that comes to Nett.

The Catholicks alsoe distinguish the *Miracles* of *Christ* and other *Miracles*; those of *Christ* are immediatly wrought by *God*, and the other by *Gods servants*, but *In Nomine & virtute Dei*, soe that *Christ* is the *Magnus Thaumaturgus*, *quia sine illo nihil possumus facere*; when one baptizeth, *Saint Augustin* doth affirme that *Christ* doth Baptize with him

him, even soe wee say, when any of Gods servants workes a wonder, Christ works that Miracle with him, and consequently all the Miracles of the Saints are Christ's Miracles. If Sall and other Protestants shall deny Gods servants to have received from Christ the power of working Miracles, I say Sall and his Companions in this, doe not beleeve the Prophesie of Christ saying exprefly.

„Amen, Amen. I say unto you, hee ^{Ioans.}
„that beleeves in mee, the works that ^{cap. 14.}
„I doe, hee alsoe shall doe, and
„greater works then these shall hee doe.
These are Christes owne words who cannot deceive, or be deceived. For a more exact notice of the nature of Miracles and how they are differenced, I remitt my reader to an excellent Treatise printed at Antwerp anno 1674. Thus intitled : *The Infallibility of the Catholick Church and her miracles.*

Now that Miracles are not Monstrous as Sall prophanelly speaks, but Glorious, and the true seals, and Characters of the true Religion and Church

Church the ensuing Chapter will declare.

XXI. CHAPTER.

Of undeniable Miracles proving the Faith and Sanctity of the true Church.

*2. Mi-
racle.* **VV**hen the people of *Israel* were most devided in matter of Religion, and very many of them bended theire knees to *Baal*, the Prophet *Elias* said to them in zeale and Anger, *Lib. 3.* „ How long halt you of two sides ? if *cap. 18.* „ our Lord be *God*, follow him ; if *Baal*, „ follow him. And the people did not „ answer him aword. (Such a zealous postulation is necessary to those that are neither hott, nor cold in Religion, but luke-warme such as the *Angells* themselves detest , *Apocall. Cap. 3.*) them

then the Prophet made a motion to them of clearing the truth in point of Religion between him and the Priests of *Baal*, by that famous undoubted Miracle of burning an Ox upon the Alter without kindling fyre under: this way was well approved of by the people, „ and they „ all answering said, a very good pro- „ position. Gods Prophet was but one, and alone in this conflict, and the Prophets of *Baal* then present 450. The reason wherfore the people willingly condescended to the Prophets proposition, was, that in common sence they judged, that God would not permitt a falsehood to be confirmed by *Miracle* in soe publique a tryall, where the veracity of God was soe particularly concerned: on the other side the Prophets of *Baal* durst not refuse soe faire an offer as *Elias* made in the presence of all the people, fearing they would fall from them, and the Worship of *Baal* their God. What end say you had this faire Tryall? who had the Victory? who but *Elias* the true servant, and

Pre-

Prophet of God? The *Priestes of Baal* began to pray and cry upon *Baal* theire *God* with great fervour and many Ceremonyes, they cryed till noon-day the tyme the Sacrifice should be burnt, but their *God Baal* sent them noe fyre.

Then *Elias* after gering the foolish prayres, and exclamations of those 450 Prophane *Priestes* of the Idol *Baal*, began to pray to the living *God* in this kind. „*Lord, God of Abraham and Isaac, and Israel, shew this day that thou art the God of Israel, and I thy servant, and that according to thy Commandement I have done all these things. Hear me Lord, heare mee: that these people may learne, that thou art our Lord God, and that thou hast converted theire hart againe.* And the fire of our *Lord* fell, and devoured the Holocaust, and the wood, and the stones, licking alsoe the dust, and the Water, that was in the Water gutter. Which when all the People had seen, they fell on theire face, and said: *Our Lord hee is God, our Lord hee is God.*

Sall

Sall two things you may here observe, the first : that the people of *Israel* seeing the *Miracle* of the fyre coming from heaven, detested *Baal*, and adored God crying out. *Our Lord hee is God, our Lord hee is God.* Secondly. That the Devills power was here restrained, and soe chained, that hee was not able to help those *Priestes* of *Baal*, demaunding fyre from him to burne the *Holocaust*; and soe it is still, when *Miracles* are attempted for the Tryall of truth, then only truth will be testifyed, and Sathan confounded having noe power to the contrary; which is according to that of *Saint Mark* : „ Our Lord working with *Mark*. „ all, and confirming the Doctrin with ^{cap. 16.} „ signes following.

And why should not I in this place, in the name of the *Catholick Church*, make such an offer to *Sall*, and all his Protestants in *England*, *Ireland*, and *Scotland*, as *Elias* made to the *Priestes* of *Baal*: I hope they will be ashamed to refuse it, for that were to confess, that the *Roman Doctrin* is true, and theirs false;

false ; The Roman Church the true Church, and the Protestants the false.

Sall let us not delude the people with School subtillitys, or obscure Texts of Scripture, If the Church of England or Scotland, or any other reformed one be the true Church, and its Doctrin the true Doctrin, let that be try'd by Miracles. I shall try ours of Rome by that Test. I challenge then all the Bishops and Ministers of the Church of England, and all those of the Reformation, or all the Protestants of the World, to work, or mention, any one Miracle ever yet wrought by any Protestant, to confirme any one point of Doctrin or Religion, wherin they differ from the Roman Catholick.

Gentlemen, summon your Synods, search into all Historyes, Prophane, and Sacred, set your heads to gether, and produce at least some probable testimony of as much as one Miracle to grace your Reformations.

*2. Mi-
racle.*

When the same Prophet Elias, raised from death to life the child of the Widow

Widow of Sarepta of the Sidonians,
 „ and delivered him to his Mother , and *Lib. 3.*
 „ said to her : behold thy sonne liveth. *Regum*
 „ And the woeman said to Elias : now , *cap. 179*
 „ in this I have knowne that thou art
 „ a man of God , and the word of our
 „ Lord in thy mouth is true. *Sall* wilt
 thou beleeve , that the *Miracle* made
 this woeman beleeve ?

When the *Prophet Elizeus* raised to *3. Mi-*
life the dead child of the *Sunamite* , *rache.*
 saying to her : „ Take thy sonne. *Lib. 4.*
 „ Shee came , and fell at his feet , and *Regum*
 „ adored upon the ground : and took *Cap. 4.*
 „ her Sonne , and went out &c. Behold
Sall the force of the *Miracle*.

This is a precious one , the preserva- *4. Mi-*
tion of *Sidrach* , *Misach* , and *Abdenago* *rache.*
 three of the *Children of Israell* in the
 midst of the flames of burning fyre ,
 „ where *they* walked in the midst of *Dan.*
 „ the flame *praying* *God* , and blessing *Cap. 3.*
 „ our *Lord*. And did not *Nabuchodnozor*
 moved with this *Miracle* breaking forth
 say. „ Blessed be the *God* of *Sidrach* ,
 „ *Misach* and *Abdenago* , who had sent

T „ his

his *Angell*, and had delivered his Ser-
 vants that beleeved in him ? And af-
 ter said. „ By mee therfore this de-
 cree is made. , that every people,
 tribe, and tongue, whatsoeuer shall
 speak Blasphemy against the God of
Sidrach, *Misach*, and ~~A~~*bdenago*,
 hee perrish, and his house bewasted:
 for there is none other God, that can
 save. This *Miracle* made *Nabu-*
chodonozor confesse. There was noe God
 could save but the God of *Israel*.

In the Law of Grace you will finde
 that God gave the power of working
Miracles to witt, of casting out Devills,
 cap.10. of curing all manner of Infirmityes.
 Where our saviour says to his Disciples.
 „ And going preach, saying. That the
 Kingdom of heaven is at hand. Cure
 the sick, raile the dead, cleans the
 lepers, cast out Divells: gratis you
 have received, gratis give ye. *Mark*
 cap.16. the Evangelist doth attest the same. *Saint*
2. Cor. *Paul* alsoe avouched *Miracles* for the
 cap.12. signes of his *Apostle-ship*.

The *Miracles* of *Saint Peter* and the rest
 of

of the *Apostles*, are many and evident, as is manifest by undeniable tradition. All this being soe, goe now *Sall* and tell thy Protestants, *Miracles* wrought in the *Catholick Church* are *Monstrous*. But if you will know the *Miracles* wrought by Hereticks, *Tertullian* in a few words wil give you an account therof; hee speaking of the *Apostles* said: *Apostoli de mortuis vivos faciebant*: *Tert. de* That is; „The Apostles gives dead men *prescr,* life. And then speaking of *Marcion* *Valentinus*, *Nigidius*, *Hermogenes*, and other Hereticks said. *Isti de vivis mortuos faciunt.* „These make living men dye, soe is it speaking of mens Soules, and somtymes of theire Bodyes, as the *Miracle* of *Calvin* upon the Taylour *Brunew*, and of a certaine *Arian*, that made a man seeing well, quite blinde.

Another grave Father, tells us of another kind of wonders Hereticks do. *Invenierunt* faith hee. *Matres; quas de captivis monialibus fecerunt mulieres.* That is: „Of Nuns, who were in „theire power, as it were captives,

S a „they

,, they made woeman and Mothers, ~~Luther~~, Beza, Bucer, Ochimus, Peter Martyr, and hundreds more wanton Monks, Priests and Apostata's were excellent at working such Miracles.

Here *Sall* will tell mee, hee makes noe question or doubt of *Miracles* attested in holy *Scripture*, if soe hee must confess they are undenyable signes and proofs of a true Church and Religion, and though they were says hee, you cannot conclude other *Miracles* to be soe, hee means *Church Miracles*, and all such as are not found in *Scripture*, these are they hee accounts for *Monstrous*. Yet

Luther himselfe confesseth these Words of *Christ*. ,, Hee that beleeveth in mee, ,
John. cap.14. the works that I doe, hee shall doe,
 , and greater. Are understood of the power *Christ* left, (of Working *Miracles*) to the whole Body of the Church, in whome this Virtue doth shine for ever, and your English Bibles (Edit. 1576,) in the marginall notes, referrs this power to the whole Body of the Church: *A Deo discimus* (saith *Luther*)

& accepimus, aeternum verbum & verita- Luther
tem Dei hactenus milles quingentis annis Tom. 7.
Miraculis & signis confessam & confirma- Lib. de
tam. That is: „ Wee have learn'd and Iudois
„ received from God , the eternall Ccc.
„ Word and Verity of God hither to a
„ thousand and five hundred years to
„ have been confessed and confirmed
„ by Miracles and Wonders. fol. 220

But Protestants now a days contra-
dict their holy Father *Luther* in this par-
ticular (as all men must who maintaine
errors,) and say, when wee press them
to relate some of theire *Miracles*, that
Miracles are now superfluous, and ther-
fore none wrought in the Church.
And some hold them ridiculous , but
Sall goes further saying they are *Monstrous*.
But I shall aleage some *Miracles* in Con-
firmation of the *Roman Catholik Doctrin*,
(and more especially of *Transubstantia-*
tion) that some Protestants themselves
will acknowledg to bee *Miracles* of un-
doubted creditt,

XXII. CHAPTER.

Six Miracles confirming the
Doctrin of the Catholick
Church, touching Tran-
substantiation and the
Adoration of Christ
in the Sacra-
ment.

S. Nilus Saint Nilus relateth how Saint Chrysostome almost every day had visions of Angells assisting and adoring the blessed sacrament untill the sacrifice was finished.

In the Ecclesiastical History is recorded this example, which Euagrius Orthodoxus writt as a thing notorious, and done in his owne Tyme. In the Tyme of Patriarch Menas (faith hee) there happened anno. a Miracle worthy to be remembred.

D. 552

It

„ It was an ancient Custome in Con-
„ stantinople when many Parcels of the ^{A Mis-}
„ pure and unspotted Body of Christ for the ^{racle}
„ our God were remaining after Com-
„ munion, little Children were caled ^{Com-}
„ out of the Schools, and were per- ^{mu nion}
„ mitted to eat them. It happened, ^{under}
„ that a little boy (whose Father ^{one}
„ was a Iew by Profession, and
„ a maker of glass by his Trade)
„ being among the rest, did eat
„ alsoe his share of the aforesaid
„ Reversion of the blessed Sacrament,
„ but coming some what late home,
„ and his parents demaunding the cause,
„ the child told innocently what hee
„ had done; which the Iew his Father
„ understanding, was soe enraged,
„ that unawares to his wife, hee cast
„ his little sonne into the burning ouen
„ wherin hee us'd to melt and frame his
„ glass. The Mother missing the child,
„ sought for him three days together.
„ but hearing noe news of him abroad,
„ shee returned home with an heavy
„ hart, and sitt ing downe at the work-

„ house doore , shee began to bewail
„ the loss of her Sonne caling him by
„ his name , the boy hearing and know-
„ ing his Mothers call , did answer
„ within the oven ; where at the woe-
„ man starting , burst the work-house
„ doore , and rushing in , espied her
„ child standing amidst the coles with-
„ out receiving any harme . After com-
„ ing out , being demaunded how hee
„ escaped burning soe long , a woe-
„ man , (said hee) came often Tymes
„ unto mee , and brought mee water to
„ quench the force of the fyer , wher-
„ with I was invironed . and withall
„ gave mee meat as often as I was hun-
„ gry . This accident being told unto
„ the emperoor *Iustinian* , hee caused the
„ Mother and boy to be Baptised ,
„ which because the obstinate Father
„ refused to yeild unto , by the Em-
„ perors commandment hee was hanged
„ upon a Gibet .

I will now relate a story (saith *Waldensis*) wheroft I my selfe was an eye
wittnes in the Cathedrall Church
of

of „ *St. Paul in London*, where the ve-
 nerable Arch-Bishop *Thom. Arundell* ^{Thom.}
 „ of happy memory (the Sonne and *VVal-*
 „ Brother to an Earl) sat in Judgment ^{denis}
 „ in his Bishops Chaire, assisted by ^{Tom.}
 „ *Alexander* the Prelate of the Church ^{2. de}
 „ of *Norwiche*, and others. At which ^{Sacra.}
 „ tyme hee proposed certaine Interro- ^{Eucha.}
 „ gatories, concerning the Faith of the
 „ *Eucharist* unto a Taylor of the parts
 „ of *Worcestershire*, taken in the crime
 „ of Heresie; but when that the obsti-
 „ nat fellow could not be persuaded by
 „ any reason to embrace the right
 „ Faith, nor would believe, nor call the
 „ consecrated *Host* any other thing but
 „ only *Holy Bread*, hee was at last com-
 „ maunded to Worship the said *Host*,
 „ but the blasphemous Heretick an-
 „ swering said, *Verily a spider is more*
 „ *worthy to bee worshiped then it is.* „ When
 „ behold a monstrous horrible *Spider*
 „ came suddenly sliding downe by her
 „ thred from the top of the Church
 „ directly unto the Blasphemers mouth,
 „ and endeavoured very busily to gett

„ entrance even as hee was speaking
 „ the Words ; neither without much
 „ adoe could the many hands of the
 „ standers by keep her from entring
 „ into the wretch whether hee would
 „ or noe. *Thomas, Duke of Oxford, and*
 „ *Chancellor of the Realme* was there
 „ present , and saw this Wonder. Then
 „ the *Arch-Bishop* stood up , and decla-
 „ red to all that were present that the
 „ revenging hand of *God* had denounced
 „ the man to be a Blasphemer.

Saint Bernards Miracles.

THe Learning, Devotion, Sanctity,
 and Miracles of this Saint are soe
 generally confessed by Protestant wri-
 tters, as *Whitaker* saith. „ I realy beleeveth
de Eccl. 369 „ *Bernard* was a true Saint, *Osiander* lik-
alefia wise saith. *Saint Bernard Abbot of Clas-*
pa. 369 *rivall was a very pious man &c.* Yea Doc-
Osiander. tor *Stillingfleet* himselfe in his late Co-
Cent. 32. medy of the Idolatry, & Fanatiscisme of
 the Church of Rome, durst not bring

Beri-

Bernard upon the stage. All the World lookt upon this *Saint* as the *Apostle* of that age, wherin Divers Heresies were broacht by the *Waldenses, Apostolici, Hen- vicians* and others. These two last Sects had infected a great part of *France*, especially about *Toulouse*; theire chief Errors were against the Sacrifice of the *Masse, Transubstantiation, Purgatory, Prayer for the Dead, Prayer to Saints, theire Worship*; that of *Images, the Popes Supremacy, &c.* Even the same Protestants hould in our days. The *Pope* sent a *Legate*, and *Saint Bernard* to confute them: It is to be noted that Protestants Challenge, these as Members, and Martyrs, of the Protestant Church, as every one may see in theire *Catalogue of the witness of truth*, printed 1597. Among other *Miracles* one is recounted by *Godefridus in vita Bernardi Lib. 3. Cap. 5.* And by others of the same Tyme as followeth.

There is a place in the Country of *Toulouse*, caled *Sarlatum*, where after Sermon was done, they offerd to the
Ser-

Servant of God (as every where the
use was) many loaves to bless , which
hee , lifting up his hand , and makeing
the signe of the Cross , in Gods Name
blessing , said thus . In this you shall know
that these things are true which wee , and
that those other are false which the Her-
sicks labour to persuade you ; that whosoev-
er they be (of your diseased Persons)
that tast the loaves , shall be healed , to the
end you may know us to be the true Ministers
of God . The Bishop of Chartres (a great
Frind to the Saint) thinking this Pro-
position to generall , told the People ,
they were to understand it conditio-
nally , if they did eat of the loaves with
Faith . Saint Bernard sudainly replied ,
*My Lord , I doe not meane soe , my
meaning and saying is , that all sick Folks
who shall eat of these loaves , shall recover
their health , to the end it may be knowne
Wee are Gods true Ministers . And accor-
dingly it fell out , not one diseased
Person that did eat of the Bread , mist
of being cured ; and the Miracle being
thus diuulged , by its effects , soe huge a
mul-*

multitude of People came to thank
and admire the *Saint*, that hee declined
the common roads, and went by by-
ways to *Toulouse*.

Two other excellent Miracles
of Saint Bernard, the one in
Millane, the other in
Aquitaine.

THAT in *Millane* was of an old wo-
man possessed for many years :
the Devill had taken from her speech,
sight, and hearing ; her Breath was
stinking, her face gashly, her presence
uggly, insine shee was the most mife-
rable spectacle in the World. The *Saint*
in tyme of *Masse* began to vex this evill
Spirit that for many years had vexed
the poore old woeman : And immediat-
ly after saying the *Pater Noster* in the
Mass the holy man holding over the
Patena the Body of our *Lord*, and turning
his

Veran.
Dom.
Guliel-
mus
Abbas
in vita
Saint
Bern.
lib. 2,
cap. 22

his face towards the People, and to the lamentable and tormented possessed said these strong and vehement words,
Adest inique Spiritus &c. „ Thou im-
„ pious Spiritt hee is heere present,
„ who before his Passion said : Now
„ *Sathan* the Prince of the World shall
„ bee cast out ; this is the same Body,
„ that took flesh from the Body of the
„ blessed Virgin , that was stretched
„ upon the beame of the Crois , that
„ was layd in the *Sepulcher* , that did
„ rise up from death, that ascended in
„ to heaven, his disciples viewing that
„ strange Mistery. Therfore in the ter-
„ rible power of this great Majestie,
„ I commaund thee malignant Spirit to
„ goe out of the Body of this hand-
„ maid of *God*, and that thou shalt noe
„ more touch or molest her, The *Saint*
then turned to the *Alter* and persued
the rest of the *Masß*.

Now what happened ? The Devill
cast out, fled away quite mure, the woe-
man came to her selfe, and recovering
her reason and senses ; drew in her
tongue

tongue that hung downe at a great length , and thank't God for his mercy towards her : and beholding holy *Bernard* that cured her , cast her selfe at his feet owneing the great benefitt shee had receiv'd from him ; Then (says the Author) *Ingens per Ecclesiam attollitur clamor , omnis etas Iubilat Deo , personant aramenta , & benedicunt ab omnibus Deus.* That is : „A great Cry „of Joy was raised over all the „Church , young and old praised God , „the Organs sounded melodiously , „and God was honoured of all. This renowned wonder being done in the sight of thousands of Soules , was recorded in the Archives of *Millan* , and now I would faine know , what may be *Salls* Judgment of this *Miracle* wrought for Confirmation of *Transubstantiation* , the real and true Presence of *Christ* his *Body* in the *Sacrament* , the Worship of *Adoration* due therunto , and of the power and Majesty of *Christ* in the *Sacrament* ; Will hee dare call this *Miracle Monstrous* ? let him be aware of speak-

speaking soe , (Non enim irridetur Deus) or will hee perhaps tell us , that all wee have said of this *Miracle* is but a Papisticall dreame or fable , if hee say soe , the Testimony of the *Miracle* before soe many thousands , and the Examination therof upon the *Saints* Canonization will prove him impudent , and if bee shall say that *Consecrated Host* which *Saint Bernard* held between his hands over the *Patena* , (Which the *Saint* said was the same Body , that took Flesh from the Body of the blessed Virgin) was not the true Body of Christ , hee affirms the *Saint* to bee a cheat , and if this hee says , wee shall make bold without being unmanerly to averre that hee belyes the *Saint* , and that what hee says is a calumny ; In a word there is noe way left for *Saint* to discredit this *Miracle* .

The other *Miracle* , wher with *Saint Bernard* daunted and terrify'd *William Earle* or *Duke of Aquitaine* , and changed as wee may say *a Lyon* into

into a Lamb, happened thus.

This Duke took part with Antipope Petrus Leo against Innocentius the true Pope, and in this Opposition shew'd great obstinacy, and used great Tyranny against all those that obeyed Innocentius, and stuck to him in his Canonicall Election, hee deprived severall Church-men of their Benefices, thrust out violently Bishops out of their Chaires, and Churches, and did very great Outrages against many of his subjects. It was found meet and fitting to reason with this furious man, and try if hee could be reduced to a due obedience and agreement with the Popes party : to this purpose Saint Bernard, the Bishop of Chartres with many other persons of quallity came to conferr with the Duke. The holy man seeing him stubborne and refusing to reconcile himselfe to the Bishops and Church-men hee had oppressed, betook himselfe to stronger weapons. that is to say, began Mass with great feruour and deuotion, and coming to Agnus Dei qui tollis peccata mundi

mundi &c. Came abroad (the Duke being forbidden to assist , at Mass did not enter the Church) with the *Sacrament* over the *Patena* and began to handle this proude Prince in this kinde . The above mentioned Author of *Saint Bernards* life relates the History in this *Guliel. Abbas in vita S.Bern. lib. 2. cap. 6.* manner . *Homo Dei &c.* That is : , , The „ man of God , not now carrying him- „ selfe like an ordinary man , puts the „ Body of our *Lord* upon the *Patena* , „ and takes it with him , and with an „ angry , countenance , and flaming „ eyes , not praying but threatening „ came a broad , and sett upon *Duke William* with the ensuing vehement words .

„ Wee have hitherto pray'd you , „ and you have despised us , in our last „ meeting of some servants of *God* , the „ whole multitude humbly besought „ you , and you contemned us all : „ behold now comes to you the sonne „ of the virgin , who is head , and „ *Lord* of the Church , whome you „ persecute , thy Judge , here is present , in

„ in whose name all knees bend in hea-
„ ven, on Earth , and in Hell , thy
„ Judge is present, in whose hands thy
„ Soule shall com. Will you dispise
„ him , as you have contemned us his
„ poore Servants ? All then upon the
„ place powered forth teares , and all
„ attentive to theire Prayres , waited
„ for the end of the busyness , and cog-
„ tations of all suspended did expect
„ some devine and great Matter to be
„ done. The *Duke* seeing the *Abbott*
„ coming upon him in a vehement
„ Spiritt , and carrying in his hands the
„ most *Blessed Body of Christ* feared main-
„ ly , and trembling in all the members
„ of his *Body* was like a man stiff of
„ cold , in this trembling , and feare fell
„ upon the ground , and lifted up by
„ the Soldiers , fell againe upon his
„ face , nor had hee power to speake a word,
„ nor look upon any *Body*, his great
„ beard all defiled with spittle breath-
„ ing out deep sighs look't like a man
„ in the Fallen-sickness. Then the man
„ of God came neare unto him , and

V 2 touching

,, touching him with his foot com-
,, maunded him to rise and stand upon
,, his feet and heare the Sentence,
,, and Judgment of God upon him.

Heer is present faith the *Saint*
the *Bishop* of *Potiers* whome you vio-
lently thrust out of his Church, goe
and make peace with him , and
bring him back to his Church , and
for Satisfying God give him Glory
for the contumely you have show'd ,
and in all your Dominions commaund
your People to obey *Innocentius* the
true *Pope* and have noe more to
doe , you nor they with *Anti-Popes*.
What will you doe ? *William* of
Aquitaine imbraced the *Bishop* of *Potiers*
and the rest , and obeyed in all , glo-
rify'd God , and became afterwards a
great *Saint*.

Sall doe you take the tameing of
this fierce *Lyon* of *Aquitaine* by the
Lamb of God *Christ Iesus* in the *Sa-*
crament in the hands of his servant
Saint Bernard wrought by him ; take
you this I say for a *Miracle* ? Noe
man

man will bee soe impudent as to deny the creditt of the History published and beleived over all the World , and beleeving the History you must confesse this Wonder was done in Confirmation of *Transubstantiation*. Did ever your Piece of Bread in your figurative *sacrament* cast to the ground a furious , impious , Tyrant as *Duke William* was , or cast out a Devill as the *Sacrament* in *Saint Bernards* hands did in *Millan* ? Goe now *Sall* a furious zealott in your new Religion , and Preach to' your Bretheren that *Miracles* are *Monstrous*.

XXIII. CHAPTER.

Certaine Advertisments to said
Sall.

First.

*Hereticks are knowne by certaine
Marks.*

1. *H*ereticks deny and hate Traditions, soe faith the Counsell of *Nice*.
2. *H*ereticks accuse the ancient Fathers of Ignorance, and blindness, soe faith *Saint Bernard*.
3. *H*ereticks dispise the head of the Church, and speak contumeliously of him, soe affirms *Saint Cyprian*, and *Augustin*.
4. *H*ereticks say and uphold there is noe need nor use of *Miracles*.

5. *He*

5. Hereticks say they are sent extraordinarily from God to reforme the Church, and sanctify the World, and yet they work noe Miracles, the true signes of such a Mission.

6. Hereticks mock the simplicity of Priests, Innocent the third a learned Pope affirms this, saying : *Simplicitatem Sacerdotem illudunt Heretici.*

7. Hereticks cannot give reason of theire Chaire, nor prove theire Succession from the Apostles.

8. Hereticks are still disputing, but will in the end beleeve nothing, but what themselfes hold.

9. An Heretick defends his owne opinion with pride, and obstinacy saith Saint Augustin, Cap. 10. Lib. 9. *De Civitati Dei.*

10. Hereticks love not the vertue of chastity; they hate (saith Saint Hierom) the Virgin and Virginity, *Difficile est* (saith Tertullian) *Hereticum invenire, qui diligit castitatem.* It is hard to finde an Heretick that is a lover of Chastity.

These are the marks of an Heretick as

ancient Fathers obseru'd; I leave Sall
to consider to whome these marks can
be fittly attributed, to Roman Catholicks
or Protestants.

Wee come now to a *Litany of Hereticks.*
George l^eApostre a French Author, hath
this *Litany* in a worke intitled :

*Le Tombeau
des
Heretiques.*

Hee calls the *Litany*.

La Litanie Hugenote.

Hee begins thus:

I. **C**ain denied the Providence of God, and the
me-

meritt of good VVorks, (and then says to the Hugenotes) Vous aussi. That is: And you doe the same.

2. The Saduceans deny'd a part of Canonicall Scriptures. You doe the same.

3. The Scribes and Pharasies deprased the Bible. You doe soe too.

4. The Capharnaits would not beleieve the Body, and Bloud of Christ in the Eucharist. Nor doe you.

5. Simon Magus said, God was Author of Sinn, deny'd Marriage was a Sacrament , deny'd Free-will, made a warre against

Saint Peter. You doe soe too.

6. The Menandrens (*saint* Saint Ignatius) deny'd the Eucharist, the Sacrifice of the Masse, and averred the Body of Christ was not there. You doe the same.

7. The Gnosticks held themselves only wise and learned, accused the Fathers of Ignorance. Soe doe you.

8. The Montanistes vaunted the Holy Ghost was only in theire Church, they deny'd Confession, and the Sacrament of Penance. Soe doe you.

9. The Novatians held that the Church had noe power to remitt Sinn; deny'd Confession, rejected

jected the Sacrament of Confirmation, (soe attesteth Saint Ambrose of them) deny'd any Superiority in the Church, affirmed all th' Apostles were equall, and that Saint Peter was not cheefe, (soe attesteth Theodoret.) You doe the same.

10. The Catharians rejected the Sacrament of Pennance, deny'd Purgatory, affirmed Priests ought to Marry. You doe the same.

11. The Manichees mocked Virginity, deny'd Marriage to be a Sacrament, reproached Catholicks for Worshipping Saints, broack downe the Images, deny'd Free-

Free-will , mocked Catholicks
for having memoryes of the feasts
of Martyrs , called Catholicks
Idolaters for saying Masse for
the dead , said the Saints did not
pray for us . Threw away the Re-
liques of Saints as acurssed and
abominable things , held the Eu-
charist (as the Councell of Nice
reports) was but a Figure , that
the Body of Jesus Christ was
not there . You doe the same .

12. The Arrians deny'd prayers
for the dead , would not receive
Traditions , said Bishops and
Priests were equall , cast downe
Alters , and Crosses , hated Monks
like a plague , admitted nothing
but

but the old and new Testament.
You doe the same.

13. Jovinian mocked Celibatt or the state of Continency, preferred Marriage to Virginity. gested at the Vow of Religion, derided Monks, detested fasting on Fryday, and Saturday, and in Lent, made noe Distinction between eating, and fasting, Marryed theire Priestes, held that Fasting, and Chastity did noe way profitte the Soule, that Jesus did pray and fast for us all, denied the meritt of good Works, affirming Jesus Christ had satisfy'd for all, that all were Priestes, that a man may live in what Religion

gion bee wwill. You doe the
same.

14. The Waldenses, that began the yeare 1160. Mocked the use of Chrisme, in Baptisme, and Benedictions, Mattins, and Canonicall Hours, prayers to Saints, and Lent, deny'd Purgatory, said Extremunction was noe Sacrament, scoffed at prayers for the Dead, denied the power of the Pope, derided Pardons, and Indulgences, said the Devill had invented Monks, and Religious Orders, held the Priest was as high as the Bishop. You doe the same.

There

There are about forty *Heresies* more in said *Litanie* which for lauing tyme I omitt : the same Author says, that *Luther* with his *German Apostata's* raked up from Hell 404. *Heresies*. Of *Calvin* I have given you an account in his owne Words Page 124. beginning thus : *Calvin, comme une meschante arraignée, &c.*

What ought to be considered in this place, is, that the afore mentioned *Heresicks*, and their *Heresies*, have been condemn'd by the Church, and generall Councells : this being soe, I shall pray *Sall*, as hee tenders the Salvation of his owne Soule, to examine with how many of these *Heresyes* are the *Protestants* infected, and how many of them are delivered as Doctrin of the Confession of *England* in the XXXIX. *Articles* of the Church of *England*, let him look well to what hee hath done, it is certaine noe man found in his witts will drink of a Fountaine wherin snakes, and todes, spitt theire Poyson, no man will stay in a House infected with

with the plague , if hee can gett
out.

The second Advertisement.

Cleare places of Scripture in
many points controverted
make for the Catholicks.

There is nothing more frequent
then *Protestants* to bragg, that *Scriptures*
are for them , in all *Articles*, contro-
verted between them and Catholicks,
This great Evidence they have , (as
they say) on theire owne side , and
therfore they lay a side *Traditions* , an-
cient Fathers, Councells , Canons , and
Schoole Arguments : they will stand to
noe other Tryall but *Scriptures* , and
when they come to this test , they are
aground , and faile quite in produceing
formall *Scriptures* for themselves : of
the other side wee Catholicks admitt
of

of Councells, Fathers, Traditions, &c. for good Evidences in desiding difference of Religion between us and them; which they denying, wee bring exprefs places of *Scripture*, which they cannot doe, as doth clearly appear in the ensuing *Articles*, and matters controuerted between us & them.

For example-sake wee Catholicks *Real*-for proving the *Real-Presence* have ex-*presence* pressly, *This is my Body*, „ You have *Math.* „ noe where, this is the signe of my *cap. 16.* „ Body. Wee have expressly, *The Bread* *Ioan.* „ *that I will give you is my Flesh.* You have *cap. 6.* no where. „ It is but the signe of my *Iac. 2.* Flesh. Wee have expressly. *A man is Inſtitu-justifyed by Works, and not by Faith only:* *cation.* You have noe where, „ A man is justi-„ fyed by Faith alone, noe, nor that hee „ is justifyed by Faith without works, „ talking of works that follow Faith, „ wherof only our Controversy is; Wee have expressly, *Whose finns you for- Absolu-* give, are forgiven, whose finns you retaine, *tion.* are retained. You have noe where, „ *That Priests cannot forgive, or retaine* *cap. 20.*

W „ finns

„ sinns on Earth. Wee have expressly,
^{Rom.} The doers of the Law shall be justified.
^{cap. 2.} You have noe where, „ That the Law
 „ required at Christians Hands, is im-
 „ possible, or that the doing therof
 „ justifies not Christians. Wee have
^{Vowes.} expressly, Vow ye, and render your
^{Psal.} Vowes. You have no where, „ Vow
^{cap. 75.} „ ye not, or if you have vow'd, break
 „ your Vowes. Wee have expressly,
^{Tradit.} Keep the Traditions, which you have learned,
^{tions.} either by Word or Epistle. You have noe
^{Epist. I} where, „ The Apostles left noe Tradi-
^{Theff.} „ tions to the Church unwritten. Wee
^{cap. 2.} have expressly, If thou wilt enter into
^{Com-} life, keep the Commaundements. „ And
^{mahn-}
^{dements,} „ (when hee said hee did that already)
^{Math.} If thou wilt be perfect, goe, and sell all
^{cap. 19.} thou hast, and give to the poore, and follow
 mee. You have no where, „ That either
 „ the Commaundements can not be
 „ kept, or that wee are not bound unto
 „ them, or that there is noe degree of
 „ life, one perfecter then another. Wee
^{works.} have expressly, Work your owne Salva-
^{Phillip.} tion with feare and trembling. You have
^{cap. 2.} noe

noe where, „ Either that a man can
„ worke nothing towards his owne
„ Salvation, being helpt with the grace
„ of God: or that a man should make
„ it of his beleefe , that hee shall be
„ saved without all doubt or feare.

Wee have expressly. Doe ye Worthy frutes *Penn-*
nance. of Pennance. You have noe where,
„ That Faith only is sufficient without *Luc.*
„ all Satisfaction, and all other works
„ of Pennance. Wee have expressly.

That every man shall be saved according *Apoc.*
to his Works. *cap. 20.* You have noe where,

„ That men shall be judg'd only ac-
cording to theire Faith. Wee have

expressly, *That it is a holy Cogitation to* *Prayer*
pray for the Dead. *for the* You have noe where,
Dead.

„ It is Superstition or unlawfull to doe *2 Mach.*
the same. Wee have an express example, *cap. 12.*

Of an holy man, that offered Sacrifice for *Saci-*
the Dead. „ You have noe example of fice

„ any good man, that ever reprehend- *for the*
ded it. Wee have expressly. *That* *Dead.*

the Affliction whiche Daniell us'd upon his *2 Mach.*
Body, was acceptable in the sight of God. *cap. 12.*

You have noe where, „ That such *Volun-*
tary.

*all af-
fiction.* „ voluntary Corporall afflictions are
Daniell „ in vaine. Wee have expressly. That
cap.10. an Angell did present Tobias his good works,
Almes. and Almes-deeds before God. „ You have
Tobias „ noe where that Angells cannot, or
cap.12. doe not the same. Wee read expressly,
Prayer That Ieremias the Prophet after bee was
of dead pray'd for the People of Israell.
Saints, „ You have noe whete the con-
for
those on „ trary to this in express Scrip-
Earth. „ ture.

2Mach. I leave many places more that I might
cap.14. relate, but these are enough to prove
 that express *Scriptures* are for us, and
 not for you: nor can you shew that wee
 are driven to deny any one book of the
 byble, or to gloss upon plaine
 places of *Scriptures*, as you are forced to
 doe.

I pray you *all* consider well these
 things, for they touch narrowly your
 new Religion.

Further-more I dare give you this
 Challenge, that whereas there have
 been, soe many hundred *Heresies* for
 the space of one thousand sixhundred
 and

and seventy odd years in the *Christian Church*, condemned and Anathematized by her and her *Bishops*, if it can bee shew'd, that the *Roman Catholicks* doe agree or participate in any one point, truly, and sincerely, that was Judged for an *Heresy* in old tyme, and that the *Roman Catholicks* doe hold it, in that fence and meaning wherin it was condemned, that then wee will yield, that our Religion is false, and our Church noe true Church.

But on the other side, wee *Catholicks* offer to shew clearly, that you *Protestants* doe hold divers old and evident *Heresyes* that were condemned openly, for *Heresyes* by the ancient *Catholick Church*, and in the self-same fence and meaning wherin they were condemned, as is evident in the *Heresyes* of *Arius* against *Fasting days* commaunded by the Church and *Prayer for the dead*: as alsoe of the *Heretick Vigilantius* that denied *Saints* to be prayd unto, and their Reliques to be honoured: of the *Heretick Iovinian*, that compared *Matrimony* with *Virginity*,

W 3 and

Old her-
esys
held by
Prote-
stants.

Epiph. and other like, for which wee aleage
Heres. the cleare testimonys of *Saint Epiphanius*
 75. *Saint Hierome*, and *Saint Augustin*: and
Hier. the matter is soe cleare, that Doctor
 cont. *Fulk* his words are brought in against
Vigi- Doctor *Bristo's* motives saying: that
lantium & cont. *Epiphanius* and *Augustin* were deceived in
Iovin. recording those for *Heresyes* which are
Aug. not; And that *Ierome* rather rayleth,
lib. de then reasoneth, and that *Vigilantius* was
Heres- a good man, and his opinion sound.
sibus

Heres. *Sal* you see Mr. *Fulk* a grave Doctor
 50. de- in your Church drawne to that extre-
 fence mity in this point, that hee is forced
 pag. 15. to Judge *Epiphanius* and *Augustin* two
Doct. grave and ancient Doctors and *Saints*
Fulke alsoe, to have beene deceived, and
against *Saint Ierom* to have rather railed, then
Bri- reasoned, and infine to say, that *Vigi-*
stowes *lantius* a pestiferous condemned Her-
 pag. 54. tick was a good man, and his opinion
 found. Good Doctor *Fulk* you sore to
 high, when you dare judge Doctors, &
 pillars of Gods Church to haue been de-
 ceiued; can not wee say to you *Fulk*,
Quis te constituit iudicem Upon those
 emi-

eminent Doctors? *Sall* this ought to trouble you in your new Religion, that one of the igraue Rabbins of your Church hath showd himselfs soe foolish and impious, as to preferre *Vigilantius* a Notorious Heretick's Opinion to the Judgment of three soe renowned Fathers in a matter concerning faith: Speake my Frind^v, speak truth, and shaine the Devil, is not this an intollerable presumption in your *Fulk* an obscure man, not knowne out of the Iland of *Brittaine*?

Sall I pray put these things together,
1. That hee, that houldeth any one Heresie can not be saued, soe teacheth Scripture. *A man that is an Heretick after Ad* the first and second Admonition auoyd: *Tunc* knowing that hee, that is such an one, is ^{Cap. 3.} subverted and sinneth, being condemned by his owne Judgment. 2. It is confessed by both parts, that only a true Roman Catholick can be saued, as was declar'd aboue in pag. 40. 41. 42. and 43. as Doctor King Bishop of London, proves out of your owne learned men and

W 4 writers:

writers : and cleare it is , that hee
that holdeth any *Heresie* , cannot be a
true Roman Catholick , for that the
Names , and Natures of the things are
repugnant , and consequently , if any
Protestant of the *English* Church doth
hold any one confessed *Heresie* , hee can-
not bee sau'd : Now the cited Doctors
have evidently showne and prou'd ;
The now Church of *England* holdeth
many *Heresies* , wherfore it cannot be the
true Church , and consequently , those
dying in that Church and Religion , can
not be sau'd. Doctor Fulk saying those
learned Fathers , *Epiphanius* , *Augustin* , and
Hierome , were deceived , and that *Vigi-
lantius the Hereticks Opinion Was sound* ,
is a weak ground to rely upon in the
present Doctrin , and points of Faith ,
and none but a madd man or in a fury
of blinde zeal will give him creditt
against those most holy , and learned Fa-
thers . This is a high and dangerous
point , *all* you had need look well
unto it .

The third Advertisement.

A dissention in Fundamentall points , and Articles being between Protestants , they must hold on another for Hereticks , Ergò *Sall* if he mindes his Salvati-
on , will part from that Church.

IN the true Church the beleevers in all Countrys, and places , agree in all *Articles of Faith* , as it is in the Roman Catholick Church , and as it was in the Tyme of the *Apostles* as this Text signify's. And the multitud of the beleevers ^{Actor.} bad one hart and one Soule ; Saint ^{Cap. 4.} Irinaus excellently teacheth this. *Quam Irineus accepit Pradicationem & fidem (Ecclesia) c.i.l.i.*

diligenter custodit , quasi unam domum in-
 habitans , similiter credit , quasi unam ani-
 mam habens , & unum cor , & consonanter
 hac pradicat , & docet , & tradit quasi
 unum possidens cor . That is : , , The
 Church keeps diligently the Faith
 , and preaching shee received , as if
 , the whole Church were dwelling in
 , one House ; shee likewise beleeveth ,
 , as if all the beleevers had but one
 , Soule , and one hart , and shee prea-
 cheth , and teacheth , and delivereth
 , all points of Faith , as if all the be-
 leevers had but one mouth . Can this
 be said of the English Church ? Noe ,
 but all is truly verityed of the Roman
 Catholick Church . Saint Cyprian doth
 likewise confirme this Unity of be-
S.Cypr.
Ecclesie.
devni-
tate
Eccle-
sie.
 liefe in the Church . Exordium (Ec-
 clesiæ) ab unitate profiscitur , primatus
 Petro datur , ut una Christi Ecclesia &
 Cathedra una , Monstretur . That is :
 , The beginning of the Church pro-
 ceedeth from Unity and concord ,
 primacy is given Peter , that the
 Church of Christ may be proved
 to

,, to be one, and the Chaire one. Let Saint Pauls Words give undenyable weight and creditt to what is said. One ^{To the} Body, (saith th'Apostle) and one Spiritt : Ephesians as you are called in hope of your Vocation. One Lord, one Faith, one Baptisme. cap. 4. One God, and Father of all, which is over all, and by all, and in all us.

The Devines of England would faine perswade us there is noe contention, or difference in Fundamental Points, or Articles of Faith between Protestants, as for example between *Lutherans* and *Calvinists*, soe teacheth Doctor Charke, saying in his reply to the defence of the Censure, that in Principall points of Faith, the *Lutherans*, and *Calvinists* agree, and are bretheren. And Doctor Whitaker signify's the same, saying : wee reverence *Luther* as a Father, and the *Lutherans*, and *Zwinglians* our very deare Bretheren in Christ. See above page 83. This hee would not say, if hee held they disagree'd in Principall points of beleefe. But the matter is otherwise, as will

ap-

appeare to those will examine the great contentions between *Lutherans* and *Zwinglians*.

Luther holds, the *Zwinglians* for *Hereticks* being *Sacramentarians* (the same judgement hee gives of *Calvinists*) saying of them : *Hereticos serio Censemus, & alienos ab Ecclesia Dei &c.* That is :
contra „ Wee doe seriously censure them for
Artic. „ *Hereticks*, and aliens from the
Lor. in. „ *Church of God*. As alsoe hee affir-
Theſ. meth that theire first Author *Zwinglius*,
27. „ *Latro mortuum est.* „ That hee dyed a
„ theefe, and in his Judgment was
„ damn'd. Which Judgment hee saith,
(*Christ doth commaund us to pronounce upon*
such as deny him in this life as *Zwinglians*
did (in denying the *Real-Presence*) of
whome hee says further, that hee held
him not in the number of *Christians*,
Quia totum Christum amiserat, for that
(therby) *hee had lost Christ all together.*
(And furthermore hee said that hee
held said *Zwinglius* his books, and
Doctrin for nothing else but for *venenum*
tartarei demonis. That is : „ *The poysone*
„ *of*

,, of the Deuill of hell: and that hee would never have more conversation, either with him, or with those of his sect, how doth Chark tell us that *Lutherans* and *Zwinglians* are bretheren in *Christ* agreeing in fundamentall points of *Doctrine*, seeing *Luther* holds all *Zwinglians*, and *Calvinists* Hereticks, for denying the *Real-Presens*, and damned Soules, and theire Doctrin for poyson of the Deuill?

Surely the Protestants of *England*, if they hold *Luther* for a holy man, and true Doctor, and reverence him for a Father, haue great cause to tremble and feare seeing hee holds them all for Hereticks in a fundamentall *Article* of Faith, (that of the *Real-presence*) whose Faith in this point is that of *Zwinglius*, censured as was now said for an Heresy.

There are other ptincipall points of Religion in which *Lutherans* differ from *Calvinists*. *Franciscus Stancarus* a famous Protestant Preacher in *Polonia*, hath particularly written against *Calvin*.

Stancarus
Lib.
contra
Calvin.
Cave N. 4.

Cave Christiane Lector, &c. That is :
 „ Beware Christian Reader of the
 „ Books of *Calvin*, especially in the
 „ *Articles* about the Blessed *Trinity*,
 „ Incarnation of *Christ*, and his Media-
 „ tion, about the *Sacrament* of *Bap-*
 „ *tisme*, and Predestination : *Continent*
enim Doctrinam impiam, & blasphemias
Arianas. That is : „ For that they con-
 „ taine impious *Doctrine*, and *Arian*
 „ *Blasphemyes.*

Another famous Protestant writer
 Contra *Conradus de Schlusselburgius* writeth thus : „ Albe-
Theol. „ it (saith hee) in the beginning, the
Calvin. „ *Controversy of the Sacramentaryes*
Lib. I. „ *Art. 18* „ was only about one *Article*, yet by
 „ theire naughty Disputations, the *Cal-*
 „ *vinistes* are passed now soe farre, as
 „ they have brought into doubt, noe
 „ small number of cheefe *Articles* of
 „ Christian Faith : for now is the Con-
 „ tention between us and them, of the
Omnipotency of God, of the Vnion personall
of two Natures in Christ, de Comunica-
tione Idiomatum, of the Comunication
of

of Names in the Blessed Trinity , of the glorious Body of Christ , of his Assention into heaven , of the differrence of Sacra- ments , of the old and new Testament , of the force and efficacy of Baptisme , of the prerogative of Infants borne of Infidel s , of the supper of our Lord , of Pre- destination , &c. Noe man will deny these to be great Controversyes , and Articles of Religion , in all which the Lutherans , and Calvinists disagree , and how then will Charke prove them to agree in fundamentall points of Religion as Bretheren in Christ ?

The said Conradus hath written three whole Books principally to prove this point , that Lutherans and Sacramenta- ries , but especially Calvinistes are Irre- consilable in the very chief Controver- syes of Religion. And in his second Book , and thirteenth Article hee hath these Words : *Nos negamus , inter nos & Calvinistas in Doctrina fundamento esse consensum :* That is : „ Wee deny that „ there is betwixt us and Calvinistes any „ consent , or agreement in fundamen- „ tall

, tall points of Doctrine. And hee further in the very Title of his Book, affirmeth his cheete purpose to be , to demonstrate to the eye as in a Table, that the *Calvinistes* (*De nullo ferè Christiana fidei Articulo Rectè sentiunt*) , have , noe right Faith , allmost in any one , Article of Christian Religion.

Samuel Likewise one *Samuell Huberinus* writh *Hube* a Book , whose Title was , *Antithesis rinus in Lutherana & Calvinistica Doctrinae in præ-*
Antith. cipuis fidei Articulis. That is : The Con-
 , tradition or contrariety between *Lu-*
 , *theran* and *Calvinian* Doctrin in the
 , principall *Articles* of Faith. Yet was this *Huberinus* a zealous Protestant.

I will conclud with the Judgment of Doctor *Egidius Hunnius* publick Reader of Divinity in the *Lutheran* University of *Wittemberg* , of *Calvins* writing upon the *Scriptures* , his Book was printed in the same place *Anno Domini 1594.* In the beginning of his Book hee hath this Assertion , that hee will shew most clearly , and evidently :

Quod

Quod, Ioannes Calvinus Illustissima Scriptura sacra loca & Testimonia de gloriofa Trinitate, Deitate Christi, & Spiritus Sancti, in primis autem vaticinia Prophetarum, de adventu Messiae, nativitate ejus, Passione, Resurrectione, Ascensione in celos, sessione ad dexteram Dei determinandum in modum corrumpere non exhorruit. That is : „ That John „ Calvin in his commentarys upon the „ bible, was not afryd to corrupt „ most detestably, the most clearest „ places, and testimonys of *holy Scripture* concerning the *Glorious Trinity*, „ the God-head of *Christ*, and of the „ *Holy Ghost*, and Principally, the „ forretellings of *Prophets*, of the coming of the *Messias*, his nativity, passion, Resurection, Ascention into heaven, and his sitting at the right hand of *God*. All which *Articles* (*saith this Doctor*) doth *Calvin* willfully corrupt in his expositions, in the favour of *Iewes, Arians*, and other such enemyes of *Christ* : which hee proveth by alleadging above forty, or fifty places,

X citing

citing *Calvins* owne words , and commentaryes therupon , soe clearly , and perspicuously , against fense , and expositions of all holy Fathers , that if his commentaryes therin were to bee admitted , those foure named points , or *Articles* of Christian Religion can not be defended , against the force and adversaryes of *Christes* name .

And is not this a brotherly agreement between *Lutherans* and *Calvinists* in Principall points and misteryes of Religion ? but the *Lutherans* have the best of it , for wheras *Luther* and his followers to this day condemne the *Calvinists* as Hereticks , (especially for not beleeving the *Body* of *Christ* to bee realy and substantially present in the *Sacrament* of the *Altar*) the Protestants of England (who are *Calvinists* and deny the *Real-presence*) hold *Luther* for a holy man , and theire Father , and hold all the *Lutherans* theire very deare bretheren in *Christ* , as *Doctor Whitaker* above cited doth averre .

To leave *Germany* , and to speak of
the

the Professors of Protestanisme in *England*, & *Scotland*, doe not many of them enter-taine quarrells, and falings-out among themselves, about Principall *Articles* of Religion ? doe not the greatest part by much of the Protestants in *England*, hold the King is supreme head of the Church ? all of one opinion with the *Bishops* maintaine this as an *Article* of Religion in that Protestant Church, (but the Protestants of *Geneva* and all depending upon their Doctrin , in *France* and elsewhere, doe not hold this Kingly su-premacy for an *Article* of Faith) and are not Catholicks punished by Law , and somtymes put to death for denying this supremacy : which would be a meer murthering of them , and the greatest cruelty in the World , if those that put them to death did not hold that su-premacy to be an *Article* of Faith.

Now if you will be pleas'd to de-maund what those Protestants in *Eng-land*, and *Scotland* (caled *Presbyterians*, or *Puritans*) say to this *Article*, they flattly deny this supremacy to be an

Article of Faith, though none of them did ever suffer death for denying the same, nay, they are esteemed (not with standing theire opinion in this) to be of the Protestants communion.

A gaine all Protestants that follow the *Bishops* hold the dignity, and superiority of *Arch-Bishops*, and *Bishops* to be agreable to *Gods word*, and as the *Devines* speak *de Iure Devino*, and what say the *Presbyterians* to this? By theire Champion *Martin Mar-Prelate*, and his mutenous moke-bates that band under his cullors cry all of them in the Name of the *Lord*, (as *Thomas Rogers* doth attest)

In his Sermon printed by John Windet 1590. p^{a.}. 13. *That the calling of Bishops is unlawfull, that they be Ministers of Antichrist, wors then Fryers, and Monks Deuills Bishops, and Deuills In-carnate.*

Sall you must grant mee these dissensions between Protestants, and Protestants in *England* and *Scotland* about the *Kings supremacy*, and the *Order*, and

and Dignity of *Bis/ops* are not Triueall, but Fundamentall, and they have been now many years contending in theire Writings and Conferrences, and still are about these points, and others that are the very sinews, and Soule of theire Religion, in endless quarrells, and Contentions. If that were my Busines, I could sett downe many and great differences, quarells, and contentions between these two kinde of Protestants.

In this place I think it pertinent to say somthing particularly of the Protestants called *Presbyterians*, who were neuer by any act of *Parlament* (that wee could heare of) proctribed from the Communion of the Protestants, that stick to the Religion of the *King* and the *Bis/ops*.

Impiety, Fury, and Rebellion gave beginning to this Sect and Religion in *Scotland* (as hath been aboue said in Page 164. and 165.) They had two Re-formations, the first was begun by *John Knox* an *Apostata Priest*, and though

his Reformation was ungodly and unreasonable, the second was farre more unreasonable and ungodly. A *Presbyterian* that was converted to the Catholick Faith, describes the *Presbyterian* Piety in this kinde.

„ There was among us a pretext of
„ Piety, but wee had not the substance
„ of it : wee had indeed much preach-
„ ing , praying , fasting and such like
„ exercisles ; but our long preachings,
„ were nothing but continuall prayses
„ of the *Covenant* , the *solemne League*,
„ which they cry'd up to the heavens ;
„ butt wee omitted (as our *Saviour ob-*
„ *served of the Pharises*) the weighty
„ Matters of the Law , as *Judgment* ,
„ *Mercy* , and *Faith* : Our Ministers told
„ us wee were the happiest People of the
„ World, for they said , wee only of all
„ Nations had the honour to be *Cove-*
„ *nanters with God* , and that wee had
„ the truth of the Ghospell in greater
„ purity then *Geneva* it selfe , that wee
„ had soe cleare a light , that the like
„ had not shined to any Nation since
„ the

,, the tymes of the *Apostles*, yea one, who
,, was esteemed a principall *Apostle* a-
,, mong us, did not stick to say in the
,, pulpitt (amidst the many Miserys,
,, Confusions , and Troubles , which
,, then lay upon this Church , aud Na-
,, tion) That the *Angells and Saints of*
heaven, if they could leave the sight of God,
would be glad , to come downe and see, the
admirable beauty of the *Presbyterian Church*
of *Scotland*.

Soe farre this new *Catholick*. And
was not this ridiculous preacher , with
the beauty of his *Scottish Kirck*, a great
Hipocrite and *Pharisie*?

It was much obserued , that shortly
after solemne fastes of *Presbyterians*, the
country and state was allways sure of
some unhappy claps , the puritan fast
was still fatal , and ordinarily a prepa-
ration to some violence , or evill worke
that was intended ; this made many
understand , what *Queene Mary Stuart*
meant by that famous saying. That *shee*
Was as much affraid of a fast of the Mi-
nisters, as of an Army of Souldiers ; for

experience taught her, that those fafts
were prognostick signes of enluing
tempeſts: theire long prayers alſoe did
not prove them to be *Saints*, more
then the like did ſanctify the *Pharafyes*:
they bragged much of the ſpiritt, but
ſhew'd noe fruites therof, theſe bee the
fruites of the ſpiritt which *Saint Paul*
recounts to the *Galatians*. *The fruite of*
Ad Galat. *the ſpiritt (ſaih bee) is love, joy, peace,*
cap. 5. *long ſuffering, Gentelneſſe, goodness,*
Faith, meekneſſe &c.

This ſecond *Presbyterian Reformation*
beganne with a prodigious abolishment
of all holy things: *Mala arbor, Malos*
fructus facit.

1. They condemned and cast downe
Episcopacy, (this they doe wherſoever
they have power) quite contrary to the
Law of God, for *Episcopacy* is *de Iure Diuino*. This order and degree they abhor'd
as Tyrannicall and *Anti-Christian*, yet
Saint Paul writing to *Timorhey*, ſaih:
I.Tim. If a man deſireth a *Bifhops Office*, hee deſireth a good thing. The *Apoſtle* likewife
cap. 3. affirmeth that *Bifhops* are to Order
Priests

Priests and Judge them, wherfore hee saith in his Epistle to Titus: That bee left *Ad him in Cret to Order Priests by Citys.* By *Titum Cap. I.*

this it is plaine, and evident that the Presbyterians gain-say *Saint Paul.* Hee saith the office of a *Bishop* is a good worke, and they say it is Tyrannicall and *Anti-Christian*, wherin they show themselves prophane presumptuous fellows, in seeking to distroy the Doctrin of the *Holy Ghost* pronounced by the Mouth of the great *Apostle*; two evills they doe in this: They contradict the Oracle of God, secondeyl they incurre the curses threatned by the Prophet. *Woe unto them, who call evill good, and I say. good evill.* *Cap. I.*

Let us for confounding those *Presbyterians* cite in this Matter some of the ancient Fathers. *Saint Augustin* upon that place of *Saint Paul* (*Who seeks a Bishops Office desireth a good thing*) saith th' *Apostle* would show what the Office of a *Bishop* is, to witt: „A Name of *Ang. lib. 19. deCivit. Dei.* „Labour, and not of honour, that „hee may know himself not to be a

„ *Bishop*, who desires to preside , and
 „ not to profit. *Saint Hierom* says:
 „ That in the primitive Church , the
 „ calling of a *Bishop* was the next de-
 „ gree to Martyrdom : wherfore (saith
Hier. „ hee) the Office of a *Bishop* being soe
Ap. „ high , and excellent , soe hard and
Cornel. „ dangerous , it was noe wonder
^{in hunc}
Loc. „ th' *Apostle* required many excellent
 „ quallitys , and vertues in a *Bishop* to
 „ exercise profitably his Office , which
Ignat. „ *Saint Paul* calls a good worke. *Saint*
Epist. „ *Ignatius* , *Bishop of Antioch* , Disciple of
^{ad Tar-}
scens. „ th' *Apostles* and a holy *Martyr* , de-
 „ scribes an excellent subordination of
 „ *Pastors* in the Church. *Priests* (saith
 „ hee) be subject unto your *Bishops* ,
 „ *Deacons* unto *Priests*: and you People
 „ unto *Priests* and *Deacons* : who shall
 „ observe this comlynes of Order ,
 „ I would willingly change my Soule
 „ with theirs : and our *Lord* be with
 „ them for ever.

2. The second comly worke of
 the *Presbyterians* Reformation , was to
 lay a side the *Lords* prayer , and to put
 it

it out of use and creditt , and all sett Prayers: was not this a horrible Tentation of the Deuill ? What more sublime, holy, and devine , then our *Lords Prayer* ? Christ made this Prayer, the *Scripture* containes it , our *Saviour* taught his Disciples to say it : when you pray (said Christ) say Father hallowed *Luke cap.11.*
be thy Name. Children learn this Prayer sucking theire Mothers Brest. The Church of God hath ever esteem'd and practis'd it , wherfore th'Abolishment of the *Lords Prayer* must come from the Deuill , there is noe way of excusing it. This Prayer is short , devine, and substanciall, according to that of *Tertullian*. Our *Lords Prayer* is *short in words, but large in sense.*

The *Waldenses* defended an error just conttry to this of the *Presbyterians* , for they maintain'd noe other Prayer should be said, noe other forme to be admitted but this of the *Lords Prayer* , *VVal.* this had som colour of Piety , and spe- *Errone.* ciall respect done to that devine Prayer, but to abollish it , as the *Presbyterians* have

*Tert.
lib. de
oratio.*

*Chron.
Sæcul.*

*cap. II.
de*

have done, is a most execrable Impiety. Could a Christian man beleeve there would be Christians found on Earth, that would contemne this devine Prayer (instituted by Christ Iesus, and com-maunded to be sayd, commended by the holy Fathers, and practised by the whole Church tyme out of memory) and speak contumeliosly against the use of it? A great Rabbin and Preacher of the Covenant called publickly the use of saying often the *Lords Prayer a Papisticall Charme*, and another Minister in *Galloway* did Glory that hee had ban-nished out of his Parish two Idols, to wit: *Our Father which &c.* And *God of Glory, and peace &c.* A short Grace, that was said ordinarily after meat, but a Lay-man answered the impudent Mi-nister in these Words: *If you have ban-nished these two, which you call Idols, I feare you will bring in worsse Idols in theire place.*

*The
impious
words
of a
Minis-
ter.*

O God! thy Patience is great with these prophane wicked men, the seed of Canaan, *Qui claudunt ora Laudan-*

giun

tium te. And that forbid men to speak to your devine Majesty in a Prayer made by your Sonne Iesus , and commaunded by him to be sayd by all,

3. From Laying aside the *Lords Prayer*, the *Presbyterians* goe a stepp farther in theire holy Reformation, what, think you, doe they? a wicked business. They abollish that hymne of praysing God usually sayd in the end of each *Psalme* : (*Glory to the Father, the sonne, and Holy Ghost. &c.*) even by the Protestants themselves singing the *Psalmes* , which hymne doubtles had its beginning out of holy *Scripture* as this passage of *Saint John* may testifye, And (saith the Saint) *A voyce came out from Apocal.* the throne, saying : *say prays to our God* ^{cap.19.} *all ye his servants : and you that feare him,* ^{v. 19.} *little and great.* The *Presbyterians* in theire hott zeal contradict *Saint John* and hinder little , and great to sing this mellodious hymne of prayse to the *Holy Trinity* : can any thing bee more impious , then men acknowledging the
Mi-

Mistery of the Blessed Trinity (If Pres-biterians doe acknowledg it) to abollish this divine Hymne , wherby the Trinity is glorifyed. It happened after they had agreed upon this ungodly Reformation , that the People in the Church singing the Psalms , (and knowing nothing of the determination they had made) coming to the end of a Psalme , sayd , as they were wont to doe , *Glory to the Father , to the Sonne , and to the Holy Ghost , &c.* The Presbyterian Minister hearing them , cry'd out in a fury , noe less ridiculously , then scandalously , *Noe more Glory to the Father , noe more Glory to the Father , &c.* Was ever the like heard among Christians ?

The Arians , who deny'd the Divinity of Christ , and that hee was equall to his Father , did mainly strive to change and pervert this Hymne , for as they had changed the forme of Baptisme by saying : *I Baptize thee in the Name of the Baron . Father , by the Sonne , in the Holy Ghost ; Tom. 3.* Soe alsoe they corrupted this Hymne Anno 323. of Glorification by singing : *Glory to N. 174.* the

the Father, by the Sonne, in the Holy Ghost. But the great Saint Basile shewes how *Basil.* the Hymne of Glorification was used *ad Am-* from the tyme of th' *Apostles*; for when *philich.* the *Sacrament of Baptisme* was admini- *dispute.* stred by the *Priest* when hee said: *I baptize* ^{s.} *thee in the Name of the Father, and of* the Sonne, and of the Holy Ghost; The faithfull present, answered; *Glory bee to the Father, to the Sonne, and to the* Holy Ghost: The Holy Counsell of Nice was pleased to add to the said Hymne, this Appendix: *As it was in the begining, and now, and ever shall be, World without end, Amen.* Which clause appears in my Judgment, like a Prophesy, serving not only for the Confusion of th' *Arians*, but alsoe of the *Presbyterians*.

4. What more holy things did remaine in the Church to bee reformed by the *Presbyterian* congregation? The *Creed* stood in theire way, they would have it discredited, and not to bee esteemed or caled *Apostolicale*: will you heare these holy men speake in theire owne *Catechesisme.* „ Albe it (say they) the „ sub-

Cate- ,, substance of the Doctrine comprised
 bhisme ,, in the abridgment . commonly called
 VVest. ,, th' *Apostles Creed* be fully sett forth in
 infine. ,, each of the *Cathechismes* , soe as there
 ,, is noe necessity of incerting the *Creed*
 ,, it selfe. Yet it is here anexed , not as
 ,, though it were compoſed by the *A-*
 ,, *postles*.

What new masters or rather Monſters are these ? What ungodly pestiferous Doctrin is this ? to say , and teach the *Creed* is a human Collection , and not made by the *Apostles* : this they declared , as was laid , and after such Declaration they did not say it , neither did they require it to be said any more of others (as the custome was formerly) at Babtising infants : all this they did to put the *Creed* out of Estimation , and use ; now this Innovation calling the *Creed* in question , the beleevers therafter could be ſure of nothing : Thus the *Presbyterians* indeavered to dash th' Authority of the *Symbol* the principall foundation of Religion. O abomination of furious zealots that would

would change the *Apostolicall Creed*, which was taught for such, and soe believed, and esteemed in all ages, by the consent of all Christian Nations, and said dayly by all the Servants of God young and old.

But against the Impiety of those men, wee have the Authority and Testimony of all the ancient Fathers, for the Credit and Estimation of the *Creed*.

Cardinall Barronius in the first tome of *Baron;*
his Annals doth shew, by the Testi- Tom. I.
Annal.
an. 44.
N. 15.
seq.
mony of the holy and ancient Fathers,
that the *Creed* was composed by the
holy *Apostles*, a little before they were
to part, and goe into severall Coun-
tryes to preach the *Ghospell* unto the
Gentils: to the end there might bee,
a certaine, short, cleare rule of Faith,
in which they all agreed, wherin they
were to instruct all persons, and by
which, as by a certaine badge, all Chri-
stians might be knowne.

Be pleased now to heare the Fathers
speak of the *symbol*. *Saint Ambrose*

Y faith:

S.Amb. faith : „ Let us beleeve the *Symbol*
 Serm. „ of the *Apostles*, which the Roman
 18. & „ Church doth ever preserve, and keepe
Epift. „ inviolate. *Saint Hierom* faith : „ The
 81. „ *Symbol* of our Faith, and hope,
 „ which was delivered by th' *Apostles*,
 „ is not written in Paper or Ink, but in
 „ the fleshly Tables of the hart. *Saint*

Aug. *Augustin* speaks thus : „ The comprehen-
 Serm. „ sion and perfection of our Faith
 42. de „ is the *Creed*. It is simple (saith hee)
 trad. „ short and full. That its simplicity
 „ might serve the rudeness ; its short-
 „ ness the Memory ; And its fullness
 „ the Instruction of the hearers. Else
 „ where hee saith, this is a *Symbol* brief
 „ in words, but large in Mistencyes, for
 „ whatsoever is declared in the *Scrip-*
 „ *tures*, or foretold by the *Prophets*, &c.
 „ is contained, and briefly confessed in
 „ it. To show the excellency of the
 „ *Creed*, which is therfore to be often

Aug. sayd, *Saint Augustin*, speaks thus : „ Ren-
 homil. „ der your *Symbol*, render it unto the
fortitu. „ Lord ; be not weary to rehearse it :
 „ the repetition of it is good, least for-
 „ get-

„ getfullness creep one thee , doe not
 „ say : I sayd it yesternight , I sayd it to
 „ day , I say it every day , I have it well.
 „ Remember thy Faith : Behold thy
 „ selfe : let thy *Creed* be a mirrour unto
 „ the , there see thy selfe if thou be-
 „ leeve all , that thou confessest thy
 „ selfe to beleeve , and rejoice dayly
 „ in thy Faith: Let it be thy Riches,
 „ the dayly apparell of thy Soule.
 „ Doe you not cloath your selfe when
 „ you rise ? Soe by remembiring thy
 „ *Creed* , cloath thy Soule , least per-ad-
 „ venture forgetfullnes make it naked.

Saint Ambrose cales this the *Seale* of our *Ambr.*
 hart, which wee ought dayly to review ; lib.3.de
 and the *Watch-word* of a Christian *Virgin.*
 which should bee in a readinels, in all *Tom.4.*
 dangers. Wee have the *Creed* by an
 assured *Tradition* and Testimony of the
 Church , which *Saint Augustin* holds of
 noe les certainty then the *Scriptures*, as
 is signifyed by these words. „ I would
 „ not have beleeeved (saith the *Saint*) *Ang.*
 „ the *Ghospell* , unless the Authority of *Cont.*
 „ the Catholick Church had moved *Epist.*
 „ fund. *fund.*

,, mee , &c. And that Authority being
,, once weakened , neither can I beleeve
,, the GhospeLL.

Seeing these *Presbyterians* have abolished the Authority of the *Creed*, saying it is not Apostolicall , what in Gods-name have these Doctors given to the People in place of the *symboli*? The holy *Covenant* , and as the *Creed* is denyed by these men to be Apostolicall , soe is the *Covenant* cry'd up to be Divine, for they call it Gods *Covenant* and the Confession of the *Scottissh Kirck*.

,, This was truly a rare exchange ; to
,, deny the *Creed* to be Apostolique , and
,, to cry up the *Covenant* to be devine.
,, To Rob us of a most ancient , clear ,
,, briefe , positive , sacred Confession
,, of Faith made by the holy *Apostles* ,
,, famous in all ages , and Universally
,, received throughout the whole world ,
,, full of great Misteryes , and divine Ex-
,, pressions : and to give us , in place ,
,, of it , a new , long , obscure negative
,, Confession , or rather noe Confession
,, of

,, of Faith , full of terrible oathes, Exe-
,, crations, and Combinations , devised
,, by some few discontented heads , and
,, by cunning and force , obtruded upon
,, the Nation ; much suspected at the
,, beginning , to bee nothing but a
,, meere pretence of Religion ; as it
,, was notoriously known to be a hu-
,, mane Invention ; and as it's now at
,, length , after all its disguises , mani-
,, fested for such unto the World. It's
,, good fame hath not lasted long,
,, neither at home nor a broad. It gott
,, some footing in *England* , by cunning
,, and worldly interest ; but these soone
,, failing , it was quickly detected , and
,, rejected. The Christian Mediator
sayth to this purpose. *That the last Re-Christ.
formation settled with soe solemne a Cove- Mod.
nant, and carryed on with soe furious a zeal, pag. 2.
is already, by better lights discovered, to be
meerly humane, and therfor deservedly layd
aside.* These are the words of the con-
verted Presbyterian.

Sall I would now faine know , what
is your Judgement of these kinde of

Protestants? perhaps you will say they are noe Protestants, but *Geneva*, the acknowledged school of *English* and *Scottish* Protestants will tell you, that *Presbyterians* are the purest Protestants of all; and for ought I could ever learne, the Church of *England* held, and holds them soe (according to Doctor *Whitakers* manner of speaking.) Tell mee sall have you ever seen any act of Parliament in *England* declaring that *Presbyterians* are not Protestants, or any penal lawes enacted against them? noe such thing: though they differ (as was said) from the *Episcopall*, or Royall Protestants in fundamentall points of Religion, that of the order and dignety of *Episcopacy*, which they hold to bee Anti-Christian and Tyranicall, and noe way *de Jure Divino*. The other of the kings supremacy *in Spiritualibus*, which they flatly deny; they alsoe differ from the Kings Protestants in abolishing the Lords prayer, and the Hymne of Glorification to the *B. Trinity*, and in denying the *Creed* to be *Apostolicall*, which

which are flatt Heresies : and for all these Impietyes , and abominations , there are not (that I heare of) any Lawes made in *Parliament* for punishing these *Presbyterians*. Noe : but all the lightning , thunder , and tempest of the *Bish^{ps}* and that kind of Protestants and of the *Presbyterians* likwise doth fall upon the poor Catholicks : our Religion is made treason , to owne the *Pope* head of the Church *in Spiritualibus* , (as realy hee is) is punish'd with death , to worship Images superstition , to invocate the *Angels* and *Saints* Idolatry , wee suffer disgrace in Court and Country , wee suffer the loss of livings , wee suffer Imprisonments , and death it selfe : the Extirpation of our Faith is desired , sought , and put in Execution , and men receive pleasure (which is inhumane and cruell) in our Miserye and Distraction , and all these Afflictions fale upon us soley for the hatred men have to Religion . What comfort can wee finde in these Extremityes ? That only (and that is enough) which

our Saviour hath promised to his Servants, *Beati qui persecutionem patiuntur*
Math. *Cap. 4. propter Iustitiam : quoniam ipsorum est*
Regnum Calorum. That is : „Blessed are „they that suffer Persecution for Ju- „stice : for theirs is the Kingdome of „heaven. *Sall* wee heare , you have preached in July (1674.) before the *Lord Lieutenant* and State in Christ-Church in *Dublin* a long premeditated Sermon , for Justifying your departure from the *Romish Communion* , and you then told your Auditors , that you had found in the *Romish Church* three *Abominations* , to wit , *Idolatry* , *Impiety* , and *Tyranny* , and those you called *Abominationem desolationes stantem in loco Sancto*. And that therfore according to our *Saviours Admonition* , you departed from that Congregation. But I tell you , you have forged a pernicious Calumnie and Imposture , in charging the *Church of Rome* , the Mother of all Churches with *Idolatry* , *Impiety* , and *Tyranny*. And I further say my Opinion , that an Idol (which is

is found in all your Congregations) the pride of the privat Spiritt, (that Spiritt Doctor Whiaker, see Pagina 17. discribed) made you charge the Church of *Rome* with Idolatry.

Sir your zeal in your new Religion is soe furious that you have render'd your selfe at present incapable of Councell and all advice, but in tyme you may become colder : (*Non est abreviata manus Domini.*) And think better of what you have done, however for the true love I have for you, and especially for your Soule, which is the maine and principal part ought to bee taken care for, I hartily pray you, what kinde of thing is Parliament Religion? a slippery, and changable Religion, which is thus declared.

For Satisfying King Henry the eight, The Parliament changed some *Articles* of Faith ; as soone as hee dy'd they changed that Faith into *Zwinglianisme*, to comply with the Protector *Somerset* young King Edward the sixt his Uncle; within two or three years after,

Y 5 they

they changed *Zwinglianisme* ; into *Calvinisme* , and at the sute of *Calvin* , reformed the *Liturgy* accordingly : After the young Kings death , they return'd with good *Queen Mary* to the old Faith , and by new acts abolished those acts they had lately made before against Catholick Religion ; with *Queen Elizabeth* , they restored againe the new Religion with some Alterations ; when King *James* succeeded they changed the translations of *Scripture* and other things ; In King *Charles* the firsts tyme , Prelatick Protestantcy , was puld downe by *Presbitery* , and this by Indepency , and the last puld downe quite Kingly Authority ; and took of the good Kings head from his Body : Prelatick Protestantcy being restored by King *Charles* the second , the forms of *Ordination* (where upon depends the validity of the Protestant Ministry , Church , and *Sacraments* ,) being not thought sufficient , were amended , and are now changed into more Catholick Forms adding to the Forms the words , *Priest* , and

and *Bishop*, which hath quite discredited their Character of *Priesthood*, and *Episcopacy*, for those two Words being held by them as Essentiall in these two Forms, the former orders given without these Words, must have been invalid, and in like manner all things in their Ministry, that depends upon *Ordination*, are uncertainte, and doubtfull, for if the Church of *England* hath acknowledged to have erred in a thing of soe great importance, as the Forms of *Ordination*, what reason can it have in not erring in all the rest? In a word Protestants, in the Kingdome of *England* in one age, have made more changes of Religions, than *Mahometans* in the ten ages they have continued.

What I have sayd being duly examined, tell mee *Sall*, is not Protestant Religion slippery and changable, and consider well what shall become of you in the sad exchange you have made.

The fourth Advertisment.

Learned Protestants of the Church of *England* doe confess, that *English*, and *Irish Pagans* (venerable *Beda* called them Slaves of Idols) were converted to Christian Faith, by men sent from the *Popes of Rome*, holy men that wrought Miracles in those Conversions.

If any shall demaund to what end doe I make Mention of these Protestant Authors, what doe I inferr from their Testimoneys? I make this Illustration, that said Authors did attest the Conversion of those *Pagans*, to have beeene made, by those sent from *Rome* to

to a true and sauing Faith, and for this Verity, there are two convincing reasons ; The first, that the *Veraity* of *God* was herein concerned, which neuer confirm'd by *Miracles* a false Faith : The second, that the *Goodness* of *God* would not have *Pagans* brought from Idolatry, to Heresy, or to such a Religion, wherin they would bee as certaintly damn'd as in *Idolatry* to Judge this of the goodness of *God* were a horrible Blasphemy, for it were noe less then to cale him a cheate.

Sall examin now seriously what Faith that was, the *Saints Fugatius, & Damianus* sent from Pope *Eleutherious* taught to the *Pagans* of *England*, when King *Lucius* (the first Christian King (his *Queen*, and thousands more were converted) what the Faith, which *Saint Augustin* the *Benedictin Monk*, sent from *S. Gregory Pope* denounced to the *Saxon Pagans*? In what Faith did *S. Parrick*, sent from Pope *Celestinus* instruct the *Idolaters* of *Ireland*? doubtless you will confess it was the same Faith,

Faith, then professed in *Rome*, and by all the People that obey'd the Pope: now all these professed as *Articles of Faith*, the *Real Presence* in the *Eucharist*, the Invocation of *Angells* and *Saints*, the seven *Sacraments*, the *Sacrifice* of the *Mass*, worship of *Images* and the like; And aforesaid *Saints Fugatious, Damianus, &c.* delivered them for such, to the Pagans of both the Nations, they likewise wrought *Miracles*, for proving the truth of the Religion they taught, and the Pagans seeing those *Miracles*, beleeved they were sent from *God*. They were indeed sent to those *Idalaters*, as *Moyses, Elias, and others Prophets to the People of Israel*, and as the *Apostles to the Gentils* doeing wonders *In Nomine & Virtute Dei*.

I observe in this place that the Religion the *S S. Fugatious, Damianus, Patrick, and Augustin*, preached to the Pagans of these countryes, was not the Faith now Professed by *Sal* and the Congregation of the now *English Church*,

Church, ergo the Protestant Authors attesting the verity of the Religion taught by *Fugatious* and the rest, and confirm'd by *Miracles*, give Testimony against their owne Religion , (I meane the Protestant,) My last illation from those Protestant Authors and against their owne Religion , and for mine , is that *Sall* hath cause to feare his owne Damnation for having deserted the true Faith, those holy men sent from *Rome* denounced to the Infidels, Imbraceing a new Religion opposit to the ancient and orthodox.

The names of the Protestant Authors , Devines , and Historians , testifying the Conversion of *England* and *Ireland* , from Idolatry by the aforesaid *Saints* sent from *Rome*.

1. *Abbots* pretended *Arch-Bishop* of *Canterbury* , that writt against *Bellarmin*.

2. *Bale* , pretended *Bishop* of *Ossory* in *Ireland* , reckened among their learned men , hee writ *Centurys* of the writers of *Britaine* , and said of himselfe hee had read the *Historys* , and

and **Chronicles** allmost of all **Antiquitye.**

3. *Bilson*, pretended *Bishop* of *Winchester*, esteemed a learned writer.

4. *Caius*, Doctor of Phisick soe well seen in Antiquity, as an *Oxonian* Orator tearmed him the *Antiquary*.

5. *Camden*, wcll knowne for his *Discription of Britany* an excellent *Antiquary*.

6. *Couper*, pretended *Bishop* of *Lincolne*, and after of *Winchester*, well knowne for his *Dixionary*, and his *Chronicle*.

7. Dangerous positioner, some say it was *D. Banckrofste*, pretended *Arch-Bishop* of *Canterbury*, others say it was *Doctor Sutcliffe*.

8. *Fox*, most famous amongst *Protestants* for his acts and monuments of their *Martyrs*.

9. *Fulk*, Doctor of Divinity, and a great writer against *Catholicks*.

10. *Godwin*, a devine Sonne to *Godwin*, pretended *Bishop* of *Bath*.

11. *Holinshed*, notorious for his great Chronicle, and most earnest against Catholicks.

12. *Humphery*, Doctor of Divinity, and the *Queens Reader* therof in Oxford.

13. *Iewell*, soe famous and known to Protestants, as I need say nothing of him.

14. *Reynolds*, Doctor of Divinity famous with Protestants,

15. *Stow*, well knowne for his Chronicle, and other his writings of Antiquity.

16. *Sutelife*, Doctor of Divinity, and Dean of Exeter, and a great writer against Catholicks.

17. *Suruyer*, soe I call the unnamed Author of the *Suruey of the pretended holy Discipline*,

18. *Whitaker*, Doctor and Professor of Divinity, and a great writer against Catholicks, very famous in the English Church, termed by some, a worthy learned man, by others a Godly learned man. These, and thus esteemed are the Protestant

testant writers that give Testimony of the Conversions of *England* by *Saint Augustin*, and other *Saints*.

It is therfore agreed upon by Catholick and Protestant writers, that King *Lucius* sent to Pope *Eleutherius* two holy men, *Elvanus* of *Avalonia*, and *Medwinus*, together with these came commisionated from said Pope, two other holy men, *Fugatius* and *Damianus*, who baptized the King, and Queen, and those of theire Family and many more that imbraced the Christian Faith.

Authors, Catholick, and Protestant stile these Legats of Pope *Eleutherius Prelatos, & Episcopos*, for without such Authority, and Character they could not erect • *Bishopricks*, consecrate Churches dispence Orders and the like; this conversion was made, and the King, and Queen baptized anno Domini 183. to which Conversion agreeeth. *Fox*, *Jewell*, *Godwin*, *Abbots*, *Fulk*, *Whitaker*, *Sutelife*, *Reynolds*, *Couper*, *Stow*, *Holinshed*, *Camden*, *Bale*, and others.

Bale, (one that would write nothing
to

to the Credit of Rome if not convinced by evident Verity) doth attribute this Conversion to Pope Eleutherius , and with him joyned in this the *Magdeburgenses*. Of the Conversion of the Irish Idolaters by *Saint Patrick* , *Saint Prosper* that lived at the same tyme giveth a clear Testimony , and after him , venerable *Bede* , *Marianus Scotus* , and others , who affirme alsoe that *Saint Patrick* dyed in the yeare of *Christ* 491. being 122. years. *Paladius* was indeed sent to that work before *Saint Patrick* , but though hee Religiously behaved himselfe , in that divine Function the Glory of Converting the whole Nation from Paganisme , was reserved for *Saint Patrick* , who is therfore *Iure merito sacerdos Apostoli of Ireland*.

Let us now heare *Bale* (I pretermit other Protestant Authors that testify the conversion of the Irish Idolaters) confirming the coming of *Saint Patrick* from the *Sea of Rome* , and how hee gave the light of Faith to the Irish Pagans (the testimony taken from an

Bale
Cent. I.
cap. 19.

Enemy , such as Bale against Catho-
licks , is of the greater weight and force
against himself) Bale then , who
usually cal'd the Pope Anti-Christ and
the beast , and named the Primitive
Church of England in the tyme of its
greatest purity , a Carnall Synagogue (as
great an enemy to the Pope as hee was)
Speaks of Saint Patrick coming from the
Pope thus .

Bale descrip.
Britan. Cent. I. fo. 250. Patrick (saith hee) surnamed
Magonius , who studied Divi-
nity at Rome , sent by Pope
Celestinus did preach the Ghos-
pell to the Irish-men with in-
credible feruour of Spiritt for forty
years together , and did convert
them to the sincere Faith of
Christ ; hee was most excellent
in Learning and Holinesß , and
among other Miracles , hee did con-

tinue

tinue in Prayers and Fasting, for forty days, and forty nights; founded many Churches, healed many Sick, delivered many possessed of Deuills, and raysed to life sixty that were Dead ; Thus far Bale.

Behold here how Iohn Bale confesseth Saint Patrick was sent by Pope Celstianus, and soe sent, hee converted the Irishmen to the sincere Faith of Christ; what more can any man say, or more honourably of the Pope, clearly allowing of Authority and power in him to send Doctors and missionaries for converting nations to the true Faith ? In speaking of Saint Patrick hee mentions truly the vertues and duty of Apostles and preachers sent from Rome to enlighten nations, as to fast, and pray, to found Churches, heale the sick and worke Miracles : Let Bale himselfe tell us if the bloudy Reformers of the Kirk of Scot-

land, or himselfe, Peter Martyn, Bucer; and the rest, at the tyme of the Innovation they made in England, did any of those holy works, done by Saint Patrick, and such Missioners as were lawfully sent from the holy Sea into the vineyard of our Lord? I dare challenge in this place all the multitudes of those new men repayring (as themselves say) the house of God, to give one Saint Patrick or Saint Augustin that fasted and prayed, healed the sick, and wrought Miracles; I defye Bale to doe this with all his studyed tomes of centuries, or Fox (esteemed by the Protestants, a most holy, grave, and pious man, and plainly a devine man) with his great and numerous volume of *Acts* and Monuments of their Ridiculous Martyrs, soe Credited in England, as they have beeene set in divers of their Churches to be read by all; or delicate Calvin the great Patriarch of Geneva with his soe adored books of Institutions, or wanton Beza Reforming forsooth the Church of France with legions and troopes in set

Bat-

Battailes , and besieging the Kings
goodly Cytties , Garded by two fierce
Giants in steele , the Prince of Conue
and the Admirall Coligny .

As Bale hath testifyed Saint Patricks
Miracles , doe doe other Protestants the
Miracles of Saint Augustin ; Holmshed one
of these , saith , „ King Ethelbert was *Holin*
„ persuaded by the good example of *in desc.*
„ *Saint Augustin* and his company , and *Britan.*
„ for many *Miracles* shew'd , to bee
„ baptiz'd . And againe hee saith page
„ 602 . *Augustin* to prove his opinion
„ good , wrought a *Miracle* by restoring
„ to sight one of the *Saxon* nation ,
„ that was blind . And Stow acknow-
„ ledgeth the same in his Chronick .
Pag. 66 .

Protestant Authors doe likewise
confess *Saint Augustin* was sent from the
Sea of Rome to convert the *Saxons* , then
Pagans . Fox doth affirm this in his *Acts*
and *monuments* lib. 4 . Pag. 172 .
„ Holmshed saith , *Augustin* was sent *Holin.*
„ by *Gregory* to preach to English men *in desc.*
„ the word of God , who were yet *Britan.*
„ blind lib. II . cap. 7 .

Camd. „ blind in Pagans Superstition. And
in desc. „ *Camden* writeth that *Saint Augustin*
Britan. „ having rooted out the monsters of
 p. 104. „ heathenish superstition ingratting
 „ Christ in English-mens mindes, with
 „ most happy success, converted them
 „ to the Fa.th.

Protestant writers doe likewise acknowledge that 69. Catholick Arch-Bishops late upon the Chaire of Canterbury. The first *Saint Augustin* above mentioned (and after him ten Saints more, to wit, *S. Laurence*, *S. Melite*, *S. Iustus*, *S. Honorius*, *S. Theodor*, *S. Dunstan*, *S. Anselme*, *S. Thomas*, *S. Edmund*, *S. Elpheg*: All these were Canonized Saints and theire Memoryes are in the Roman Martyrologe.

All these Arch-Bishops were of the Roman Catholick Religion and Communion, all received theire Pall and Confirmation from *Rome*, all were Legats of the holy See: One of them only, and the last of all but one *Thomas Cranmer* turned Heretick, of whome wee have said much before in pagina

176. 177. 178. the 169. and last of all
 was the noble, Godly, learned Cardinall *The
 Reginall Poole*, Consecrated anno 1555. great
 and departed this Life 1558. the same nobility
 yeare and day that *Queen Mary* dyed. rare
 Hee was Son to *Sir Richard Poole*, Lear-
 Cossin-german to King Henry the 8. ning of.
 and of *Margaret Countess of Salsburie*, *Poole*.
 Daughrer of George Duke of Clarence,
 and Brother of King Edward the 4.
 „, Hee was (saith *Godwin* a Protestant)
 „, of manifold and excellent parts, not
 „, only very learned, which is better
 „, knowne then it needeth many words,
 „, but alsoe of such modesty in behavi-
 „, our, and integrity of Life and Con-
 „, versation, as hee was of all men both
 „, loved, and reverenced. Hee was by
 the Confession of *Ridley* in *Fox Edit*,
 1596 pag. 1595. „, A man worthy of
 „, all Humility, Reverence, and Ho-
 „, nour, and indued with manifold
 „, Graces of Learning and Virtue.
 But *Bale* according his wicked bitter
 Spiritt speaks ill of this noble *Cardinall*,
 and saith: „, Hee was a *Cardinall*

Bale „ Soldier of Anti-Christ , noe to bee
 Cent. 8. „ commended for any Vertue by the
 cap. 100 Servants of God. And saith further
 of this excellent Ornament of the
English Nation : „ That hee was a hor-
 „ rible Beast , a rooter out of the truth
 „ of the Ghospeſſell , a moſt wicked Traytor
 „ to his Country , and prayeth God to
 „ confound him.

The Protestant writers doe alsoe
 agree with the Catholick Authors ,
 about the number of Kings Roman Ca-
 tholicks : there were of Monarchs of all
England 53. Egbert was the firſt Mo-
 narch of all *England* ; William the Con-
 querour was the 33th , the laſt , Queen
 Mary , and with her Welaway , an Eclips
 came upon the holy Catholick Church
 in *England*.

Besides thoſe absolute Monarchs ,
 there were 70. and odd of the ſmaller
 Kings Catholicks , when *England* was
 devided into ſeven Kingdoms .

Behold ſall the happy Continuation
 of the Catholick Faith in *England* in
 the Succession of 53. abſolute Monarchs
 of

of that Land : many of them have
beene of the most valiant, victorious,
glorious, and holy Kings of Christen-
dome. Of the smaler Kings have been
ten *Saints*, and 14. that forsaking theire
Kingdoms became *Monks* to live in Mor-
tification and solitude for gaining the
Kingdome of heaven , or that went
in Pilgrimage to *Rome* , there were
alsoe 13. *Queens Nuns*. You must then
Sall confess there was a holy Church
and Kingdome in *England* in those Ca-
tholick Tymes, wherin the Church of
England was called *Ecclesiar Primogenital*
Because *Lucius*, King of that Land, was the
first Christian King. Will you dare then
tell us (as you have preacht in *Dublin*)
that Idolatry , Impiety , and Tyranny ,
dominered in the Church of *Rome* , (to
whome the *English* then obey'd with
all Veneration) in those dayes of Joy
and Sanctity ? What kind of Church
is now in *England* (wherof you are a
new member and burning zealot) I am
not willing to write , let others tell
you , who can easily inform you , that
the

the number of your Protestant *Arch-Bishops* were few, and noe way famous, you had noe *Arondells* among them, nor *Pools*, noe men either of Sanctity, or any great Tallents or Learning.

The Protestant Monarchs are alsoe easily numbered, they were but five in all : *Edward* the sixt a child, a weak head to govern a Church ; *Queen Elizabeth* a monstrous head upon your new *English* Church, noe Historyes or annals will ever tell you of a woeman ; that in any land or Nation headed a Church *in Spiritualibus* before this *Iesabell* : the third was *King James* a learned and wise *Prince* ; After him *Charles* the first a just and chast King murthered by perfidious Rebels, his head being taken away from his Body upon a Scaffold in the View of the World, *Coram Sole*, and before his owne Pallace dore by the hand of an infamous Hangman : The fift is *King Charles* the second now Raigning whome God long preserve (I am certaine Catholicks will never doe him harme, undertake you

you *Sall* if you can , for the Protestants
who distroyd his Father & *God* of his
goodness grant him the greatest bleſſ-
ing , that can befall him to , Imbrace
the Roman Catholick Faith , the Re-
ligion of ſoe many vertuous , noble ,
and invincible *Kings* his Anceſters .

The fifth Advertisement.

I offer here certaine learned
Catholick Authors to bee
peruſed by *Sall* ; likely they
came not all of them in his
way .

Sall , let mee for our ancient Amity
intreat you to read *Attento Animo* the
ensuing Books , (*Comede precor Volumina
iſta*) you will finde in them , I promise
you , great Learning , ſtrong Arguments ,
ſound Verity , ſublime Conceits , and
great Variety of Matters ; but prepare
your

your minde well for reading them profitably, and begg humbly of God to send you from heaven Light and Fyre; Light to disperse the Cloudes of Darkness your Soul's wrapt in, and Fyre to inflame your frozen Affection. Cry unto God with holy David; *Cor mundum crea in me Deus, & spiritum rectum innova in viceribus meis.*

The first Author.

THe prudentiall Ballance of Religion, an excellent worke, printed anno Dom. 1609.

Second Author.

THe Christian Manna, or a Treatise of the most Blessed Sacrament of the Eucharist, written by a Catholick Divine through Occasion of Monsieur Causabons Epistle to Cardinall Peron, printed Anno Dom. 1613.

Third

Third Author.

Calvinoturcicus, composed by that famous man *M^r. Reynolds*, once a great Preacher of the Protestant Church, and sharpe Disputant, a fellow in one of the Oxford Colledges, it is one of the rarest and most learned Books ever saw light of that kinde : the argument of the worke is by way of Paralel, to compare the Religion of a Calvinist and that of a Turke. This man Reading the sleights , Shufflings , Lyes , Falsifications and corruptions , of *M^r. Jewell* pretended Bishop of *Salsbury* (one of the falsest men , that ever let pen to Paper.) forsook the Protestant Religion , saying it could not bee a sauing and true Religion , that used Falsifications , and sleights for a support of keeping it up ; hee went in the yeare of *Iubilie* to *Rome* and submitted himselfe with his writings and works, to the Iudges of th' Inquisition , who received with all joy soe precious a man ; *Father Persons*

sions the Jesuit accompanied him; came afterward to France, there lived a holy life, and there dyed a happy Death.

4th Author.

THe Legacy of Doctor King, Bishop of London, or his Motives for his change of Religion, written by himselfe, and delivered over to a Frind in his lifetyme. A most rationall moving piece, printed Anno 1622.

5th Author.

THree Conversions of England penn'd by the very vertuous Father Persons, one of the best works ever was set out in English. All in this Book is strong: here you will finde Jewell and Fox two pillars of the English Church tottering and cast downe, and bruesed like a Dragon. Both are evidently convinced to have beene the most infamous Lyers,

Lyers , Shuflers , and Falsifiers
that ever lived of the English Nation , or
(I think) of any other .

6th Author.

A Search made into Matters of Religion by *Francis Walsingham*, Deacon of the Protestant Church , before his change to Catholick Religion ; a Book full of prudent Observations , printed (*Permissu Superiorum*) Anno 1609.

7th Author.

R Edargutio Scismatis Anglicani , Au-
thore *Alexandro White* , a Confu-
tation of the XXXIX. Articles of the
Confession of England. See above pag.
13. 14. 15. Printed at Lovain , Anno
1661.

8th Author.

Protestancy without principles, or
Sectaryes unhappy fall from infalli-
bility to Fancy , layd forth in foure
Discourses by E. W. printed at Antwerp,
by Michael Cnobbaert , 1668.

This Author shewes playnly to the
Eye, Protestant Religion sinking downe
for want of Principles , as a Houle layd
upon a very weak Foundation ; tis one
of the most learned pieces of this kind,
and convincing that I ever handled.

There is another Book of the same
Author, intitled : The Infalibility of
the Roman Catholick Church and her
Miracles defended against Doctor Stilling-
fleets Cavills , &c. printed at Antwerp ,
1674. An excellent worke, the Preface
therof is a Pearl.

Sall I pray you read with Attention
these two Books , if you are able , you
have some kind of Obligation to an-
swer the last , having denied Infallibili-
ty

lity to the Roman Catholick Church. I think you will finde this E. W. hath read as much as you have done, if not som-what more, and that hee is a subtle School-man, I have reason to know what mettle is in the man, and partly what in you.

9th Author.

A Book that lately came out, stiled a Treatise of Religion and Government : the Argument (which is learnedly handled) whether Protestantancy bee less dangerous to the soule, or more advantagious to the state, then the Roman Catholick Religion. The conclusion, that Piety, and Policy are mistaken, in Promoting Protestantancy, and Persecuting Popery by penall, and Sanguinary statutes.

This man gives a perfect *Anatomy* of the English Church, shewes clearly to the eye the Falsifications, Iuglings, Corruptions, Shuflings, absurd lies,

A a 2 and

and artifices of Protestant writers, and
Doctoris. Hee expounds briefly, and
soundly, the XXXIX. *Articles* of
your *English Creed*, and *Confession*, and
declares them to bee Pernitious. Final-
ly hee doth as it were demonstrat the
Church of *England* to be without *Sacra-
ments*, *Priest* and *Sacrifice*, and conse-
quently noe Church, and where there
is noe Church, there is noe true Reli-
gion. This Book is not Easily had,
but I am ready to furnish you with one,
you will finde I assure you the discourse
learned and worth your reading.

Sixt Advertisment.

3. Weighty Points offered to
be considered by
Sall.

More then twenty years agoe, I
lighted upon a Book written by a
learned

learned Protestant in the days of the Usurper, caled *the Christian Moderator*, wherin hee shew'd a great kindness and tenderness of hart toward us Catholicks then much afflicted, hee spake much good of us, and said wee were a People of a tender Conscience, shy in taking oathes, but Religious Observers of them once taken, hee maintained our Religion was not inconsistent with Obedience to the *Prince* and Magistrate, and that the farr greater part of us, were commendable in our manners, and Conversation, and honest in our dealings, hee wyp't away an envious Calumny objected to us, to wit, that wee held as a constant Doctrin in our Schooles, and Practises in our Proceedings, *Fidem non esse servandam Hereticis*; which hee shew'd to bee most false out of Catholick Authors, especially out of *Paulus Layman a Jesuit*. Hee likewise indeavoured to persuade by good Arguments, that Persecution of Religion was not lawfull, nor could be warranted by the Law of God, Law of

Nature ; nor the ancient Lawes of the Land. Among many good things this Author said , I took spaciall Notice of three remarkable Points , which I will express the best I can in my owne words , having not his Book at hand.

Primum Punctum.

Hee said it was observed , that Roman Catholicks , who turnd Protestants , commonly became worse liuers then before , great libertins , dissolute in theire maners , and careles of Salvation , especially *Priests* and *Religious men* , who breaking theire Vowes , took Wives and wenshes , and ever after lived in Sensuality and Sinn , without all shame , and feare of God , giving Scandall to all kinde of men , and that many of them came to an Obduration of hart , and dy'd in Dispaire.

I will give you here a true and
lamen-

Iamentable Narration of two fearfull Examples in this kind of two *Apostata's Priests*, that marryed and had Children, whome I knew very well. One of them having studied in the University of *Salamanca*, was made *Priest* in *Spaine*, had a rich Benefice in those parts I liu'd in, but was borne in the Province of *Sall*, hee was sufficiently learned, and audatious in the highest degree, and had sometymes preacht before the State in *Dubblin* as latly *Sall* hath done. In his Conversation hee was a meer Publican, and most vaine, lying, vapering, insolent debauch, and Drunkenest Companion that was knowne in those parts. As soon as the Rebellion began in *England* hee bid a Deiu to his Loyalty, went to *England*, and stuck to those then in Rebellion, thinking therby to make a great Fortune, came over with *Cromwell*, and was a meer scourge, and plague to the Catholick Clergy, bringing Souldiers and wicked men to the Houses of all the *Priests*, hee knew:

In fine hee dyed of the plague in a Ditch deserted of all of both Religions crying (as they say) for a *Priest*, but found none.

The other was a home-bred man native of our owne parts, unlearned but witty, hee had beene in the Order of *Priest-hood* when hee dy'd 70. years, (they said hee was a *Queen Mary Priest*.) I came to him upon his dying-bed in *November 1639.* and did my best to bring him to a true beliefe, and used to that effect, obliging tearmes as I conceiu'd, I earnestly desired him to make a sound *Act of Contrition* and confesse his sins penitently for reconciling himselfe to *God*, I told him hee was not taken for an *Hercetick*, but for one that willfully went out of the Church, and forsook his Master, (not for feare as *Peeter* did) but to live with a woeman in Lust and *Sacriledge*, and to injoy the pleasures, and commodityes of the *World*; notwithstanding all this, I told him I would ingage my Soule under *God* for his *Salvation*, if hee would then turne to *God* and true *Faith*

Faith with a true Repentance for his sinnes, and have harty Contrition: I pray'd him to think on the good theefe , that lived wickedly untill his last Houre, and yet when hee said , even then , with repentance and love : *Domine memento mei dum veneris in Regnum tuum* , hee heard that comfortable voyce of mercifull *Iesus* , *Hodie mecum eris in Paradiso* . I did all I was able to doe, and wept bitter tears to see if I could gaine this Soule, and peerce his stony hart , but all in Vaine , for hee gave mee noe good answer , but very hard words , and cal'd mee Hypocrit and what not ; his words did not trouble mee , but the dispairing state of the mans Soule gave mee great Affliction of minde. At length I told him in severe words , that I would arise against him in the day of Iudgment to give Testimony of his rejecting Gods Grace offered him at that tyme for sauing his Soule ; what was the ende of my sincere Exhortation, Prayers, and Tears? the man roaring out and speaking impious words , turn'd his face to

A a 5 the

the Wake, and even in that Instant lost his witts. God knows with how sad a hart I parted from him ; one of his Daughters, a Catholick that liu'd with him, came to mee weeping , and crying : O Reverend Father, what of my Father, will hee come of ? I have seen him (said shee) often saying his Canonicall Houres, and did use to hide his *Breviary* in a secret place, I replyed, your Father hath willfully violated his *holy Yowes*, hee hath liu'd in Sinne and Sacriledge aboue 64. yeares, hee hath deserted God and all Godliness , and God hath (I may well feare it) abandoned him in this tyme of his departure out of the world. The miserable man dyed within some Houres after sencless, and this was his end.

Think well *sall* if it is not your neare concern to consider seriously and deeply of the evill end of these two wicked *Apostata's*.

Secundum Punctum.

THIS Author further said it was observed that Protestants who imbraced the Catholick Faith , made change of lives and manners for the better , that they mortify'd theire Bodys , Fasted and Prayd , were meek , humble , continent , and charitable , especially those , that took *Priest-hood* became rare examples of Piety , and all kind of Virtue , and soe lived in the feare of God , and in soe great Charity toward all men , that Catholicks took great Joy and delight in theire Conversation , and glorify'd God in theire Conversion , and Protestants in theire change , confessed they had cause of Admiration .

Tertium Punctum.

THe Author said alsoe hee had heard of some Protestants , that dying , demaunded a Catholick Priest to helpe them to dye in the Roman Catholick Faith. But hee never understood of any that lived Catholicks , who dying , caled for a Protestant Minister to helpe them dye and make a happy end in the Protestant Religion.

Sall , though you are a Learned man (for such I take you to bee) and haue read much and taught Diuinity for soe many years , I doe not think you shall make any losse of tyme in pondering duly these three graue points , and obseruations of this Protestant learned Author.

The seventh and last Advertisement.

OLIM POSSIDEO, PRIOR POSSIDEO.

**The Roman Catholicks strong
defence against the Claime
of all kinde of Hereticks and
theire Attempts.**

I Shall borrow much of what will be said in this Advertisement out of the Author of **PROTESTANT
WITHOVT PRINCIPLES, &c.** The strong Arguments of that learned man shall serve for a Wale and Ramper to this my little Treatise : from men of my decaying age , high and great things can not bee expected , wee must then have them from our Neightours ; to him it will be some honour , that I make use of his Learning and discourse , and to mee noe kinde of disgrace , both of us ayming at the same mark

Prime mark or Butt, (*the pure Glory of God*)
Cor. Quia ambo predicamus Christum Crucifixum.
cap. I. Nor have wee beeene at any tyme esteemed by those, that know us, men gaping after winde and Vanity.

Now to my purpose. 1. Before all I would have my Reader suppose (as realy hee should) that *Luther*, and his Associats, once Roman Catholicks, separated themselves from the Communion of the ancient Church , which gave them Baptisme about the year 1517. 2. It is as evident that the Protestants of England , following *Luther* and his Sectaryes, uphold still, and stify defend, that actuall Separation as a Necessary Lawfull fact and well done. 3. It is noe les cleare that as *Luther*, when hee first began his Revolt from the Church , stood *all alone* without joyning himselfe with any visible Society of Christians , soe it is now as manifest, that our Protestants to this day, stand alsoe as a Solitary Society alone, owning noe Fellowship , Union, or Communication , of Liturgies, Rites, or

or Sacraents with any Church through the Universall World ; they forsake Catholicks, they forsake Grecians, Armenians, Abyssins, Arians, Nestorians, Ruthenians, Socinians, and all the rest of Christians ; wherfore , if euer Scisme was in the World , or can be possibly conceived , Protestants are most evidently guilty of a formall Separation from all other Christian Churches , and consequently are formall Separators , or in plaine tearms Scismaticks .

I pray did not Cromwell and his bands runn into a Rebellion ? why soe ? because with those , that follow'd him , hee shaked of all Obedience to the King , and to the Lawes of the Land , hee contemned the Goverment , and made himselfe and his party , a Body by themselves , a Body apart , and though hee gayned all the Cittys , and Townes , inflaved Free-men , and acted the worst Treason Imaginable , by putting to death his Leage-Lord and Soveraigne , noe man for all this can affirme that this great power hee had , and soe many years

years enjoy'd, exempted him from of the Title of a Traytor; actually in Rebellion : Unlawfull power , and violence ; cannot justify Rebellion and Treason.

This is our very case. *England*, all the World knowes , once owned the *Pope of Rome*, not only for the first *Patriarch* , but alsoe supreme head of the *Universall Church* ; It admitted of this Churche's Discipline and Law , and yielded Obedience to it : It communicated with the Roman Church , as well in points of Faith, as in the use of Rites , Liturgy's , and *Sacraments* , yet for all this , they have shaken of all Obedience to the *Church of Rome* : and if this bee not a willfull formall *Separation* of theire part let any man judge. And after all this , they are soe bold and impudent, as to say the *Seisme Lyes* of our part for having given them the Occasion of *Separation* ; but they doe not point out the time and errors they say crept into our Church : Is not this a pleasant Jest,

Jest, first openly to Rebell, and then without any other prooфе, but theire owne prooflesse word, tacitly to suppose, they had great Reason for theire Rebellion; and to accule soe vast a Society of ancient Christians as wee are, and know not *why*; to condemne us of Errors, and know not *wherfore*, and this before noe other Tribunall, but themselves, who were the Rebells. This indeed savors soe strongly of sauciness and self-conceited pride that the very method held in the Condemnation, makes all to look upon it as *naught, illegall, and contemptible.*

This kinde of Proceeding of Protestants makes it most evident, that this *aktuall breach with Rome, this Rupture, this Rent, this Rebellion, this divorce, from the ancien Church, this formall Scisme,* (let Protestants couer it with the smothest words they please) is as cleare on theire side, as the Sunne shinning at noon-day: like durt it lyes at theire doores, and they will neuer be able to wype it away. They say often, and over, and over that

wee erred, and gave them the Occasion of *Separation*, but prouing nothing, nor shewing the cause wee have given of such *Separation*, they say nothing; doe they thinck theire *Affection* or saying that wee have erred, can be proofe strong enough against us, or any thing like a Satisfactory reason in this matter between us, theire saying being noe received Principle?

Certainly the humour of Protestant Writers and Disputers is strange: they chiefly abuse themselves in finding fault, and carping at Catholick Religion, whilst they speake least of that which most concerns them, that is *positively* to prove, that Protestancy ought to bee owned, as *Christs* true and *Orthodox* Religion; this they wholly Wave, and the reason is, because an improbability cannot be proved.

Protestants prove noe theire owne Religion.

For confirming what I say, heare what the Author of *PROTESTANT WITHOVT PRINCIPLES*, &c. speaks.

„Pray you (saith hee) tell mee,
did

,, did you ever yet heare from a Prote^t That
,, stant any thing like a convincing Author
,, Principle, when hee goes about to p^a. 430
,, prove two *Sacraments*, and noe more, G^r 431
,, or that *Faith* only Iustifyes without
,, *Charity*, or (to bee brief) that Pro-
,, testancy ought to be valued of, as the
,, only *Pure and Orthodox Religion of*
,, *Christianity*? Noe : these points they
,, eyther pass over in silence, or soe
,, sleightly handle them , that they
,, seem afraid to meddle with such diffi-
,, cultyes, what doe they therfore ?
,, Theire whole straine is to finde fault.
,, This in the Papist Religion is not
,, right ; that is not well proved ,
,, a third thing pleaseth not, here wee
,, have a nouelty introduced, there is a
,, ceremony blamable &c. then a Iere
,, follows in handsom language , and
,, theire worke is done. In the mean
,, tyme , the maine point in controversy
,, (which is to prove that Protestancy
,, ought to be owned as a true and Ortho-
,, dox Religion ,) is noe more touched
,, on , then if it were not in being.

This same Author says else where,

The Author „ I realy perceive , a strange humor
 „ in our Protestant writers . You have
 pa. 320 „ theire Books (tis true difficultys now
 & 321 „ and then hinted at , words multi-
 „ ply'd , much talke in generall , intri-
 „ cate discourses carryed in darkness ;
 „ (and this to amuse a vulgar reader)
 „ weak conjectures enough , now
 „ drawne from this , now from that
 „ Evidenced Authority : Margents
 „ charged with Greek and Latin ,
 „ and they must bee thought learned
 „ Margents .

„ But after all you see *the maine diffi-*
culty's wav'd , you finde nothing pro-
 „ ved , nothing clearly reduced to any
 „ other *owned Principle* but theire owne
 „ proofles word , and bare assertion ,
 „ in soe much , as I am apt to beleeve
 „ (if I think amiss God forgive mee)
 „ all that Protestants ayme at in theire
 „ Polemicall writings , is only to keep
 „ up talk in the world , and Glory
 „ when they have the last wcrd in a
 „ Controversy , whether a prou'd
 „ word

, word or noe, it Imports not, soe
,, it may be proved they answer it.

Is it not a remarkable thing ? that Protestants , notwithstanding they doe not , nor cannot defend theire owne Religion , and notwithstanding they are wilfull , and wrongfull in their Separation from the Roman Church , (an open Scisme) and notwithstanding a lawfull Succession in our Church from th' *Apostles* tymes, and a quiet Possession of truth with it , by Vertue of an immemoriall Tradition , yet our Adversaryes the Protestants tell us the Obligation of proving lyes upon us ; of proving what for God-sake ? That our Possession is lawfull : *Quo Iure* came they to question this ? they being Actors how come they to put the proofe upon us , contrary to the Custome of all Benches of Justice , contrary to that knowne Rule of the Law : *Actore nihil probante reus absolvitur*, If they would euer acknowledge any indifferent Judge or umpier between us , (which they are neuer like to admitt of , assum-

Bb 3 ing

ing to themselves the Office of Accuser, wittnes, and Judge) hee would compell them to the proofe : wee are noe way bound therunto , wee only stand upon our owne defence and garde , wee only say : **O L I M P O S S I D E O , P R I O R P O S S I D E O ;** that irrefragable Rule

Regula of the Law is for us : Qui prior est tempora, prior est Iure : „ Ratio huius re-

*24. in
Sexto.*

*, „ gulæ est , quod jus acquisitum al-
, teri , inuito auferri non potest : That
is. „ The reason of that rule is , that
, right acquired to any one , cannot
bee taken from him against his will.
Wee haue been aboue a thousand and
more yeares in possession , before the
world heard any thing of *Luther* and
his knott of scismaticall companions ,
are not wee then *Priores tempore* ? but
they will perhaps tell us , they have
prescrib'd against us by holding our
Churches , Benefices , and all power
and Iurisdiction in England for a hun-
dred years and more ; to this wee re-
ply , that violence gives noe ground to
Prescription : wee alleage that undeni-
able*

able rule of the law : *Possessor mala fidei
nisi tempore non Prescribit* : that is,, a *Regula
in sexto*
,, possessor of evill Faith or conscience *Juris. 2*
,, can never prescribe (*mala fides* here is
mala Conscientia) and doth cutt of quite
all title they can make to Prescription.
It is manifest to the world , all they
have of ours, they have against Con-
science , and soe theire crime in holding
that by force , which by Justice is ours,
is the more grivous , and the longer
they detayn them , the greater is theire
sinn ; *Cum tanto sint graviora peccata,*
(as the Text of the Law says) *quanta
diutius infiducem animam detinent ali-
gatam.*

Wee Catholicks (I repeate it againe)
can say to Protestants , that wee are
noe way obliged to prove our Church
is the true Church , and our Religion
the true Religion (though wee can
evidently prove both) It is enough
to tell the Protestants , the Roman Ca-
tholick Church whilst evidences
coins not against it , stands firme upon
its ancient right of Possession , O L I M

POSSIDEO , PRIOR POSSI-
 DEO. This long and lawfull Possession
 proves the Church *Orthodox*, and frees
 us from all Obligation of disputing , the
Prote-
stants
because
Agres-
sors are
obliged
to prove
theire
charge
and
claime.
The
Chur-
chess
Purity
and In-
nocency
 reason above hinted is , that the Pro-
 testants are the Actors , and Aggressors ,
 and therfore its theire taske to prove ,
 ours only to defend which is easy ; If
 you marke how strangely in vaine they
 make theire attempts against us , ob-
 serve it . After our Church , had stood a
 thousand years and more in the quiet Posse-
 sion of truth , they accuse it of Error : After ,
 soe many thousands of learned and vertuous
 men , that lived holily , and dyed happily in
 it ; ye , and had eyes as quick , Iudgments
 as profounde , and Wills as good to find out
 these Errors (had any bee) as the best
 of Sectaries , yet found none ; they , forsooth ,
 espy them : After this Church had its Pu-
 rity and Innocency signed and sealed by the
 blood of innumerable Martyrs evidenced
 by undoubted Miracles , manifested by soe
 many glorious Conversions wroug't on Aliens ,
 drawne to Christ , and finally demonstra-
 tively proved by all these illustrious marks
 of

of truth ; wherof wee treated aboue,
our Protestants rise up , and Calumniate
this great Society of Christians , lay
the foule Aspersion of Heresy on it.
Are not they, think you , as *Actors*, obli-
ged in Iustice to *make shiere charge good*
against us by evident proofes ? And are not
wee exempted from all farther *Obligation* *Proued*
of pleading , then only to stand upon our *an-* *by a*
cient , *blameless* , *and quiet Possession* ? Be- *long*
leeve it. This **O L I M P O S S I D E O** , *Posses-*
P R I O R P O S S I D E O , is warant
sufficient , and our Wall of defense
against such weak Aggressors : And
yet wee strengthen our hold with Ca-
non prooфе (it is evident reason alsoe) *And*
Nemo præsumitur malus nisi probetur : No *evidens*
Man , upon vaine presumption , ought to *reason*
bee accounted naught , unless reason prove *alsoe.*
him a delinquent.

For Example. Give mee a loyall
Subject that hath done wonders and
great service for his Prince ; that hath *An In-*
enlarged his Kingdome , gained him *stance* ,
Frinds , defeated his Enemyes , and yet
is struggling , to doe him more Service ;

Whose repute was never stayned , nor fame
blemished , &c. Suppose now : That a
smale knot of unknowne men shoud offer at
some small or inconsiderable proofs . And with these endeavour to impeach him
of treason , would not the Prince , think
you , either require evidences to be
brought in against noe worthy a sub-
ject , or reject these Accusers as unwor-
thy of credit : yes most assuredly . This
is our case (though noe Instance ,
taken from private men , can parrallel
the fidelity of the Churc[h] towards
The Christ) the Roman Catholick Church
Church (I speak of noe other , for there is none)
evident- hath faithfully done great service for the
ly hath King of Kings Christ Iesus , it hath dilated
proved his empire far and neer , it hath defeated
her fide- his Enemys (perfidious heathens) gained
lity to Christ . him Frinds , and innumerable Servants . It
yet struggles (Maugre all attemptis against
it) to promote his honour , and gaine him
Either more . It has beene of an unspotted fame ,
noe of and accounted pure without blemish , till
unspot- now at last a smale inconsid[rable knot of
ed Protestants Impeach it of Treason , and
make

make it a Rebell against the King, whome famē
it hath served soe long and faithfully, before
What then, doth our Lord Iesus and Secta-
all Justice too, require of these Accusers ^{ties Im-}
but Evidence ? Yes , and (if possible) ^{peach-}
^{ment.} more then Evidente is Necessary , to make
theire charge good against this Church. It
hath evident proof enough of its fide- ^{Justice}
lity , by its faithfull long Service , by in this
its hitherto irreprehensible Purity , al- charge
lowed for a thousand years and upwards , requires
and therfore cannot bee supposed a delin- ^{evidence}
quent upon meer Cavils , or for things which ^{not un-}
look like proofs , but when examined , are ^{proved} Cavills.
noe sooner weighed , then cast away as weight-
less.

For all this wee Catholicks find it noe
hard matter to prove the Roman Ca-
tholick Church , the only true Ortho-
dox Church , out of which there is noe
Salvation , and to prove this by an un-
dubitale Principle , which cannot bee
shaken. even this short Argument will
doe it. Christ Iesu founded a Catholick
Church which (as hee promiseth)
should never faile , Et pura inferi non
præ-

Math. pranalebunt adversus eam. And therfore
cap. 16. could never bee forsaken by him : Take
 the reason , for no Monarch , that lays
 the foundation of a kingdome , and
 obliges himselfe to take care of it , can
 without iniustice abandon it , unless a
 contrary power , or great negligence
 deprive him of his right : none can bee
 more powerfull then *Christ* , and I
 hope those Protestants of the *Englis**s***
 Church will not make him guilty of
 negligence or Iniustice : ergo hee still
 defends the militant Church (a most
 deare Kingdome) which hee establisht
 with his owne bloud .

„ Take this other Argument . A
Author „ Church which hath converted whole
 of *Pro-* „ Kingdoms , and Nations from infi-
testancy „ delity to *Christ* , by working *Miracles* ,
without „ casting out of Deuills , great austerity
Princi- „ of life , and efficacy of Doctrin
ples &c „ evident and convincing Argu-
pa. 409 „ ments of truth , and drawne innu-
 „ merable Soules from a tepid life to
 „ pittance and mortification , from
 „ the contents of the world to a con-
 „ tempt

,, tempt of it, from selfe-love to a perfect
,, self-abnegation, must either bee de-
,, seruedly named the true Church of
,, Christ , or , else the Apostolicall
,, Church , was not : the Church of
,, Rome only , hath , by the assistance
,, of God done those wonders ; therfore
,, it is the true Church , or there was
,, never any true upon earth. Deny these
,, Conversions made by our Catholick
,, Society , and you deny what is most
,, evident ; grant them , and you sub-
,, scribe to Popery : Ergo

This Learned Author after severall Arguments and considerations makes the ensuing inferences.

,, The Roman Catholick Church
,, was once the true Church , (*Sectarys*
,, *confesse it*) once it was built on Christ ,
,, once it taught Christian verityes with-
,, out errorr , once it was owned by
,, Christians for Christes School , once
,, it evangelized the word of God purly.
,, Therfore if God bee yet as favou-
,, rable unto Soules , as hee was an-
,, ciently , if hee substract not meanes
,, from

„ from us Necessary to saluation ; if
 „ his gifts bee unchangable , if his inten-
 „ tion of settling truth for ever amongst
 „ Christians alter not , if hee blest his
 „ owne Society as well with truth , as
 „ with the consolation of Grace ; this
 „ Catholick Roman Church , and noe
 „ other , once true , was , is , and shall
 „ ever be soe , for the future . *Ecclesia*
 „ *invicta respexit* , (they are knowne
 „ words of agreat Doctor) *etsi Infernus*
 „ *ipsi commoveatur* . „ The Church is
 „ Invincible and continues the same ,
 „ although hell it selfe be moved , and
 „ struggle against it .

Those Inferences of this able De-
vine , are strong and unanswerable .

Faults of Sectaries. The same Author , hints at some
 Faults , and failings of Sectaryes in
 writing controversies : These are his
 words pag. 434 . „ first besides theire
 „ corruptions , and self conceited
 „ glosses wherof ther is noe end , you
 „ have in the first place gross mistakes .
 „ 2. Pritty leers (harmles things)
 „ for they hurt no body , and give the
 Printer

,, Printer work. 3. No little Ignorance.
,, 4. Meet Suppositions for proofs.
,, 5. Much unsincere dealing , when
,, they slightly handle Controversyes,
,, and flyly dissemble such proofs, as make
,, for our Catholick Verityes. The last
,, defect (but this is both remediless,
,, and transcendent) they never bring
,, Assertions to Principles , nor give us
,, weight for weight, I meane Authori-
,, ty answerable to our Authorityes in
,, any one debated question.

With what is said this Advertisement
is ended , my end therin being the Con-
version of *Sall* a poore sinner and stray-
ing sheep , which must be effected , and
done by the great Pastor *Iesus* , and ther-
fore I humbly begg of him , *vt vadat*
ad illam (Ovem) *qua perirat donec in-*
veniat eam. That his owne holy name
may be glorify'd on Earth and in hea-
ven by bringing backagaine to his Flock
poor strayed *Sall*.

XXIV. and last CHAPTER.

Containing a fervent Exhortation to straying *Sall* for a tymely returning to his holy *Mother* the Roman Catholick Church , that there may bee joy in heaven upon a sinner doing Pennance.

Cant. cap. 2. **T**O *Bishops* and all *Pastors* of Gods Flocke, whose charge is to take little *Foxes*, (*Hereticks perverting Soules.*) The *Holy Ghost* speaks in this Language. *Catch us the little Foxes that destroy the vineyards.* By this care of good *Pastors* the theevery of those little *Foxes* will bee prevented , and the wasting of the vineyard avoyded.

Sall, owneing a Pastorall Office and
care

care I have taken some paines in hunting after you a little Fox, (an old man, and a young Heretick) and as I conceive : Ope Divina te parvam vulpem in opere nefario, nempe vineam Christi Electam, speciosam, florentem, vineam Sabaoth Sanctis divis Patrii moribus, stupendisque celsis prodigis in terra Hybernia feliciter plantatam, sceleris demolientem capi.

Sall it may bee said to your eternall infamy, that after your fall you have Employd a violent burning zeal to infect your kindred and frinds, with the plague of Heresie, that infected your selfe : Non vis Miser perire solus, sed ut alii tecum pereant vehementer niteris, but I hope God in his mercy will preserve those Soules from the cupp of Poyson you would make them drink of, for this your indeauour and attempt your name is become odious to all that heare of you. O deplorable change from the man I have knowne you piuously given, (as all Iudg'd of you) an obedient child of the sea of Rome, and a good member of your order; likely you will

Cc ges,

ges, whō I am that write these sensible complaining lines, a person that lou'd you for your amiable nature, unoffensive conversation and commendable tallents, and you alsoe seemed to love and esteem mee in a high measure. Did you not to preferue our ancient amity, write unto mee a letter full of affection and kindnes, wherin you let mee know of the great esteem you were with the Protestant *Arch-Bishop*? (ô I then little dream'd hee could have had the power of perverting you, or you soe wicked a minde as to bee perverted by him) to that letter I return'd a loving and harty answer, and at the same tyme seriously recommended a vertuous and afflicted lady of my acquaintance matcht in your county of Tipperary, and by a speciall letter commaunded her to bee guided by you in all, assuring her shee would finde you a vertuous learned, and friendly person: But *Sall* deare *Sall*, you have betray'd my trust, and alas betray'd your owne Soule for eternity, unlesse you recant in tyme,

In

In parting from the Roman Communion you have not regarded Saint Ambroses Devine and weighty councell. To wit : *Magni periculis est, si post Prophetarum oracula, post Apostolorum testimonia, post martyrum vulnera, veterem fidem quasi novellam discutere presumas.* It is a busines of great danger, if after the oracles of Prophets, the Testimony of Apostles, and the wounds of Martyrs you presume to examine and discuss the ancient settled Faith as if it were a new Religion ; these Arguments the Saint speaks of, testify a true Orthodox Religion ; these Arguments doe satisfye all good Catholicks, learned, and unlearned, young and old, that they are in the right way and beleefe, to these Arguments allgood Christians adhere, no way presuming to dispute or to doubt in the least of the force and verity of them, with these Testimonyes, oracles, and Arguments, all of the Communion of Rome stand firme and constant in the ancient Faith : *sall* you have taken a different way, a way apart, your pre-

C c 2 sumption

sumption misled you , the crafty Serpent that tempted Eve and much commended the forbidden fruite , saying :

Genes. What day soever you shall eat (of the Cap. 3. forbidden fruite) your eyes shall be opened:

and you shall be as Gods knowing good and euill : The same Serpent entised you to a curiositie of disputing of the truth and Sanctity of the ancient Faith and tempted you soe farre that hee made you seek for truth where it was not to bee found , and to desert the Chruch wherin it was , is , and ever shall bee to the worlds end : your curious Ambition displeased God , and hee has confounded your presumption and pride. Have you forgotten to have

I Cor. read in S Paul , (God speaking to proud high witts:) Perdam Sapientiam Sapientum , & prudentiam prudentum reprobabo.

That is : „ I will destroy the Wis- „ dome of the Wise , and the Prudence „ of the Prudent I will reject. Did not S. Paul himselfe writing to the Corin-

I Cor. thians say : „ I judged not my selfe Cap. 2. „ to know any thing among you , „ but

„ but *Iesus Christ* and him crucify'd :
„ and I was with you in infirmity, and
„ in feare, and much trembling. *Sall*
had you remained in your Order mor-
tify'd (that is to know *Iesus Christ* cruci-
fy'd) had you stay'd in feare and trem-
bling with your Bretheren, (as great witts
and Devines as you have done,) all had
been safe with you, all had gone well,
but presumption carryed you further,
forlooth you must examine the ancient
Faith with Speculations and Subtili-
ties, and soe have miserably falne, *God*
of his mercy give you Grace to rise
againe.

„ But *Sall* are not you greatly trou- *Inst*
„ bled and disturbed in your Soule for *praysē*
„ deserting the order of the *Society* of *the*
„ *Iesus*, a pretious and sacred Schoole of *Society*
„ learning and vertue in *Gods* Church, *of Ie-*
„ *sus*.
„ an order renowned ouer all the
„ world, for the great things they have
„ done to *Gods* Glory, not only in
„ countries infected with Heresie in
„ *Europ*, but alsoe for giving the light
„ of Faith to millions of Idolaters in

„ Iaponia , and other Kingdoms of the
 „ Indies , theire memorable labours
 „ (noe man can deny this truth) have
 „ carried the name of Christ to the new
 „ world , and dilated holy Religion
 „ and the bounds of the Church to the
 „ furthest ends of the earth ; they have
 „ puld downe Idols , and lifted up the
 „ Standart of the Crosse in place of
 „ them : *Sal* the Church you have
 „ betaken your selfe to , hath
 „ done none of these Godly things ,
 „ and they , and all sort of Her-
 „ ticks hate the *Society* above all Or-
 „ ders , and doe enviously sting
 „ them in all theire Books , and writ-
 „ ings ; come , say all Hereticks , let
 „ us stricke the *Society of Iesus* with our
 „ tongue , let us obscure the Glory of
 „ that people : Let mee speake without
 „ offence , or derogating to any other
 „ order , (I love from my hart , and
 „ honour all Religious orders in the
 „ house of God) that the *Society* may bee
 „ termed for vertue , the salt of the earth ,
 „ and for Learning , the light of the
 „ world :

Friero.
cap. II.

, world : A person of eminent dignity
, in the Church (hee lives as yet) de-
, fending the innocensy and good fame
, of the Society in a certaine point against
, a virulent *Calumny* . cast upon them
, concluded his discourse thus. *Define*
tandem maledice persequi ordinem Societatis
Iesu , putidisque Calumniis impetere , ordi-
nem Deo Sacram ; regibus fidum ; moribus
integrum ; Litteris Florentem ; Doctris Cha-
rism ; Ecclesiae utilem ; orbi Christiano Ne-
cessarium : contra hoc genus hominum In-
nocentia Clypeo tectum in vanum murmu-
rat tua invidia ; contra hos pugnans Langues
tanquam apis sine aculeo. That is :
, Detractour leue of persecuting the
, *Society of Iesus* . and raysing filthy
, *Calumnyes* against an Order dedica-
, ted to God ; Loyal to Kings , intire in
, their wayes, florishing in Learning,
, deare to the Learned, usefull to the
, Church , Necessary to the World : in
, vaine does your enuy murmur a-
, gainst this kind of people that are
, protected with the Buckler of Inno-
, cency you labour in vaine against
C c 4 them

, them like an idle drone. Another writer says much more (*Sylvester Mauzelius* in Lib. 5. *Oceani Religionum*) in this Language. *Quid de iis dicam , qui pro fidei Christianæ defensione , sanaque Doctrina Sanguinem largè profuderunt , tinxerunt Oceanum , littora camposque rigantur , patibula & tribunalia madefecerunt contemptus tortoribus , lanienis , atque ipso Tartaro ; & jam fulgent in Calo praerutilis adamantibus , & velut stellæ resplendent.*
That is : „ What shall I say of those , „ who for defence of Christian Faith „ and true Doctrine have copiously „ shed their Bloud , have dyed both the „ Sea , and shore , and embrued fields , „ sprinkled gibbetts and tribunalls , con- „ temning Torments , and Tortmenters , „ and even hell it selfe , and now glister „ in heaven more then the choiseſt Dia- „ mants and shine like starres .

Sall you have left this learned and glorious Order , and they Christianly lament the same , more for your misfortune , then for the loss they have had by your departure ; they may say plainly
you

you were not of them , though you liu'd among them ; and they will say well , for had you been of them , you had staved with them in Obedience , working your Salvation in trembling and feare : they are noe way troubled for the speeches of some , imputing your departure as a staine to the Order , which is an objection without all ground , and they answer to all this vaine kinde of talk , (and justly) faying that *Iudas* went out of a holier Order , and from a higher dignity then theirs , and yet his going out was noe staine to the *Apostles* : *Iudas* his Impiety followed , him but left the Colledg of th' *Apostles* pure and holy : even soe *Sall* your Impiety goes along with you , and the *society* remains unspotted in its Vertue and Reputation .

Pro dolor Sall you are gone away from us , & *notus est jam non tantum Patriæ tuae sed etiam exteris regionibus* , Diaboli de te Triumphus ; quid tandem in his angustiis consilii quid remedii ? That is : , , And , now the Devills Triumph over you

„ is not only knowne at home, but a-
 „ broade alsoe in foraine Countreyes, but
 „ what counselle or remedy can bee
 „ given in such a miserable Condition?
 Your returning from *Babilon* (where you
 live) to *Hierusalem* will be your only
 remedy ; come then home *Sall*, come
 home Prodigall Child , thy Father is
 waiting for thee, and will receive thee
 with mercy : doe but say penitently
Surgam & ibo ad Patrem , and the way
 is cleare for you. Heare *Sall* a voyce
 Apoc. 14. from heaven saying : *Com out of her*
cap. 14. (*Babilon*) *that you be not pertaker of her*
sinnes, and that you receive not of her pla-
gues.

Wee Catholicks pray for Gods peo-
 ple that are in *Babilon* suffering (even
 now) heauy persecution , and wee alsoe
 pray for the people of *Babilon* , that
 persecute them , that they may become
 Gods people , and that by theire con-
 version *Babilon* may fale , and *Christ*
 have his Kingdome where *Satan* now
 raignes ; which will bee , when true,
 pure , *Orthodox* Religion shall prevaile
 in

in those three Kingdoms , that were one day Catholick , full of *Saints* and holy men.-

Sall your stay in *Babilon* is dangerous, and you know there is noe dallying with Serpents ; if you tale deeply in love with honours , preferments , and other glorious Mileryes of the *Babilon* yow now dwell in, if a woeman lay hold of you (and why may not this happen, seeing you walke with those Rabbins that teach *Priestes* may marry , and are bound to marry , and did the like themselves) there will bee after no hope of recovery. Think therfore of coming of in time : *Ne peccatum tuum sensim fine sensu transeat in consuetudinem & obdurationem.* That is : „ Least your „ sinne insensibly become an obdurate „ Custome. For it was wisely said : *Definet esse locus remedio, ubi qua fuerunt vitia mores sunt.* That noe remedy will take place when vices become Customs. You ought therfore to feare extreamly that delay of your Conversion , for Custome of sinning will give

give *Satan* an absolute victory over you. Give therfore eare deare Soule to *Saint Augustin*, who was a great sinner, but a greater penitent) noe man can better preach in this kinde, his weighty words are these : *Omne peccatum consuetudine vilescit, & sit homini quasi nullum sit, obduruit, jam dolorem perdidit, & valde putre est, nec dolet, quod non dolet, non pro sano habendum, sed pro mortuo computandum est; quando aliquid pungitur, & dolet, aut sanum est, aut in illo spes aliqua Sanitatis est; quando autem tangitur, pungitur, calcatur, nec dolet pro mortuo habendum est, & præscindendum.* That is : , All sinne by
„ Custoime is lesse regarded and at last
„ seemes none when a thing groes
„ hard, looses all feeling, becomes pu-
„ trifyed, and has no sense of its in-
„ sensibility tis not to bee reputed
„ sound but dead ; when a thing is
„ pricked and feeles paine, it is either
„ whole, or at least there is hopes of
„ health, but when it is touched,
„ pricked, bruised, and feeles not, tis
„ dead and must bee cut of. Many
touch

touch and handle you sharply for your
fale from holy Faith and the Scandall you
have given , be not like a dead man , but
shew you have life, and feeling, and greefe
for what you have done, be not I say hard
harted, but give way to the grace of God
to make a breach on the wales of your ob-
stinate will : help thy selfe man and God
will helpe thee , and never dispaire of
Gods mercy. The condition of a dispairing
man is the worst that can bee , for hee
Iudgeth (*teste Augustino*) that God wants
either power or love to save him , to say
either of *God* were a blasphemy. Look
upon History's Ecclesiasticall and pro-
phane , look upon *Scripture* the booke
of life , all are full offaire Examples of
Gods mercy ; hath not *Christ* healed
Magdalen possessed of 7. Diuellis , 7.
Deadly sinns ? hath hee not pardoned
Peter that deny'd him ? hath hee not
made *Paul* , that did persecute him , a
vessel of election , and Doctor of Na-
tions ? hath hee not given heaven to the
good theefe , for one & of contrition
and love ? (This theef's owning of
Christ

Christ to bee the sonne of God when all
the world seem'd to abandon him was a
most Heroick Confession.) Harken Sall
to the Comfortable words of great
Saint Iohn Chrysostom to an afflicted sinner
inclining to dispaire. *Si Publicanus es,*
potes fieri Evangelista ; si Blasphemus,
potes fieri Apostolus ; si latro, Cale civis : ne
dic peccavi, qui habes medicum Potentiores
agritudine tua. That is: „ If you are a
„ publican , you may become an *EVAN-*
„ *gelist* ; if you are a Blasphemer , you
„ may become an *Apostle* ; if a theefe , a
„ citizen of heaven : say not I have
„ sinned seeing you have a Phisitian
„ able to master your disease. Heare
the words of *God* himselfe to a Soule
that had committed many Fornica-
tions: which are full of Consolation.

Ierem. Tu fornicata es cum multis amatoribus,
Cap. 3. tamen revertere ad me, & recipiam te. Who
would not fly out of Babilon to adore
soe loving a *God*? come then out of
that accurisfed mantion , and place the
Ship of your Soule in the Haven of
safty by returning to the Catholick
Faith

Faith and State of Religion you were formerly of , and walking with your devout and Religious Bretheren, between the mountain of *Myrbe*, and Hill of *Frankincense*. There can bee nothing more safe and happy then the life of a good Religious personne , whose occupation during life , is an incessant voyaging between the odoriferous Mountaine of *Myrb* , and Hill of *Frankincense* : What is *Myrb* ? Mortification of the Body , hayre Cloath, Fasting , and Pennance ; And what is *Frankincense* ? but fervent and humble Prayer ? In this *Myrb* , and *Frankincense* consisteth the Soule of Religion , and Godly Soules mortifying theire Bodys, and elevating theire harts and mindes to heaven in the Contemplation of holy things , and sincerely contemning for the love of God , all Pomp , Riches, Pleasures , Vanities , and glory of the World, enjoy perfect and never decaying delights , wheras the greatest Pleasures of the Potentates and Minions of this World vanish away like smoke and only

only leave the sting of a tormenting mind behind them. But the greatest Joy of a perfect Religious Soule is crowned, when her louing spoule Iesus finding her perfum'd and sanctify'd with Myrh and Frankincense calls upon her in this amorous Language. *Tota*

Cant. *pulchra es amica mea , & macula non est*
Cap. 4. *in te. Veni de Libano sponsa mea, veni de Li-*
bano, vent : coronaberis. That is: ,, Thou
,, art faire my love, there is not a spott
,, in thee, come from *Libanus* my spouse,
,, come from *Libanus*, come : thou shalt
,, be crowned.

I wonder *Sall* your hart is not brooken to see you have lost those heavenly delights, and are not like to tast of them any more, I pray returne, returne with Pennance and teares that you may enjoy them againe ; be not ashamed to confessie the errour that rob'd you of those innocent pleasures, *Saint Augustin* a great *Saint* and witt did not stick to confess his errours in the *Sect of the Manichies*, and with much humility retracted his Opinions , doe what

what hee did, and think seriously on these words of *Saint Bernard*, to one that had gone a stray : *Turpe est tibi falsitate seduci, & veritate non reduci.* That is : „ It is a shamefull thing to bee seduced with falsity, and not reduced with verity.

Sall I am forced here to put a period to this my unpolished (though wel meant) discourse drawne to a farre greater length then I expected; and truly decaying age with sharpe panges of severall infirmityes God is pleased to vissit mee with all scarce gave mee leave to finish what is done. The shining Sunne of my happier years (if any of them have been soe) is now setting : And though I count two years a bove 70. I must say what the Patriarch *Jacob* said to *King Pharaoo*. The King demaunded his age, saying , *Quot sunt dies annorum vita tua?* That is : „ How many Genes. cap. 47. be the days of the years of thy life. *Jacob* answered : „ *Dies peregrinationis mea Centum triginta Annorum sunt parvi & mali.* That is : „ The days of the Pilgri-

Dd „ mage

, mage of my life are an hundred thirty
,, yeares, few, and evill:

A great part of my life hath beeene
spent in Pilgrimage and motion from
Kingdome to Kingdome and that by ne-
cessity, and not by election ; they forced
mee to wander that persecuted Christ,
and true Religion , but theire power is
now at an end (though not theire evill
will) because my tyme of liuing is
neare ended : and alas though neare my
end and the upshot of my life I am
forced to use Jacobs language : *Dies
Annorum meorum parvi & mali.*

The days of my years are few and
,, euill. *Mali* , having in my life tyme
done little good , and much euill by
offending the infinit goodness of my
God ; *Parvi* , The days before mee being
to few to lament my sinns , and apeale
the anger of God. Oh that I were in such
a state and tranquilitie of conscience ,
that I could with confidence and flaming
desires , cry out with S. Paule , *Cupio
dissoluere & esse cum Christo!* But I am farre
from that Sanctity , and my sinns

(De-

(*Delicta inventariis mea*) make mee tremble and feare. What then remaines to be done by an inconsolable sinner such as I am? This only, that my care and feare in the little tyme I have to live be wholly imploy'd for a good goeing out of this *Babilon* of pride, Iniquity, and vanity. O deare Jesu grant for thy mercy to *Sall* and mee, a holy and happy Houre of our departure out of this World.

In delating the Argument of this little Book, I have said much against the way *Sall* hath taken, and his flight out of the House of God, but all with true Charity, and a pure Intention.

And now *Sall* let mee speak to you in Saint Bernards Language, to one that was dangerously erring. *Iustavi semen
Dominicum deprecans Deum us non rever-
tatur vacuum.* That is ; , I have soed
; , the heavenly seed begging God it may
; , not returne voyd. Let not deare
Sall all my paines and the expressions of
my good affection bee lost by an obdu-
ration in you; look to it my frind while

D d 2 there

there is tyme of Consideration, having
noe les at stake, then an Eternity of
Salvation and Glory, or of Flames and
Damnation: if after all my ernest re-
quests, and harty Prayers you will not
think of Returning to Hierusalem, but
willfully stay in Babilon, I can but
say, with a lamenting Soule. *Perditio*
tua ex te Israël; denying to joyne your
will with Gods Grace, *Peribus in Ater-*
num: For Saint Augustin tells you: *Qui*
creavit te sine te, non salvabis te sine
te; creavit nescientem, salvabit volen-
tem. „ Hee that has created thee
„ with out thee, will not save thee
„ with out thee; hee created thee
„ with out thy knowledge, but will save
„ thee, with thy will. „ One word more and then adue untill
wee shall appeare before the great Judge
of all at the last day (in old English,
dooms-day) what word say you? This
only; that I conjure you, by all that
is holy and pretious on earth and in
heaven, I conjure you I say) in the
name, and in the behalfe of the Al-
mighty,

mighty, that your great and only care in
this life bee, when the *Angell of God*
shall come to kill the *Ægyptians* by *Exod.*
night (darke night of their Iniquityes) *cap. 12.*
that he finde in thy house the marke of
Pardon, the *Blood of the Lamb*, (*Iesus*)
sprinkled on the Postes, of the Doore
of thy Soule, (which cannot be unless
you are then found a true professor of
the *Holy Roman Catholick Apostolick Faith*;) without this marke the *Angell* will
destroy you with th' *Ægyptians*. muse
deeply on this important point, and ever
think with feare, and teares to what
eternity the last moment of life shall deli-
ver thy soule. O *pratio sum Momentum, ô E-*
ternitas ! ô Momentum, a quo pender Eter-
nitas ! ô Deare Iesus redeemer of the
world have mercy on *Sall* that hath a
bandoned verity, and Sanctity, and
bring him home againe, and have
mercy on mee poore sinner now praying
for him. Amen.

Fugam scelestam & pudendam *Andreae Sall ex castris Israël ad papiliones Phylithijm palam & justè redargutam* Deo Auspice finivimus 12. die Martii Anno 1675. divo *Gregorio P. M.*, Sanctæ Ecclesiæ Doctori Sacro, omnia quæ Scripsimus indubitate Sanctæ Matris Ecclesiæ Oraculo submittentes.

Ut Scripta omnibus prosint, summoperè cupimus, Catholicis ad fidem constanter servandam, Heterodoxis ad eam fæliciter Amplectendam.

Ad Majorem D. O. M.

Gloriam.

THE

THE
T A B L E

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S The Author to the Reader.

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2. VVhat guide led him the way.

3. Having forsaken the Catholick

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4. *VVho are the Doctors hee hath parted with; and who they, bee hath now embraced.*
 5. *VVhat Company hath hee forsaken, and who are they bee sticks unto.*
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